

The EAST and WEST REVIEW

An Anglican Missionary Quarterly Magazine

CONTENTS

EDITORIAL NOTES

ARTICLES :

	PAGE
THE FAITH BY WHICH THE CHURCH LIVES	THE EDITOR 5
THE ANGLICAN FAMILY AND THE FAR EAST	BISHOP OF HONG KONG 14
A BABY WELFARE CENTRE IN EGYPT	M. C. LIESCHING 21
MOVEMENTS TOWARDS UNION IN EAST AFRICA	BISHOP R. S. HEYWOOD 28
WOMEN IN INDIA	H. MARTINDALE 35
THE CHRISTIAN APPROACH TO THE JEW IN PALESTINE	W. F. SCOTT 43
A TRANSKEI EXPERIMENT	GODFREY CALLAWAY, S.S.J.E. 52
THE CHRISTIAN STANDARD AMONG PRIMITIVE PEOPLES	E. H. WHITLEY 62
THE MISSIONARY WEEK-END CAMPAIGNS	H. A. JONES 68
THE EPIPHANY IN THE EPISTLES	M. A. C. WARREN 72
REVIEW ARTICLE	
A MISSIONARY IN AMERICA, 1759-1784	MARY C. MOORMAN 77
REVIEWS	83.

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JANUARY, 1937

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CONTENTS

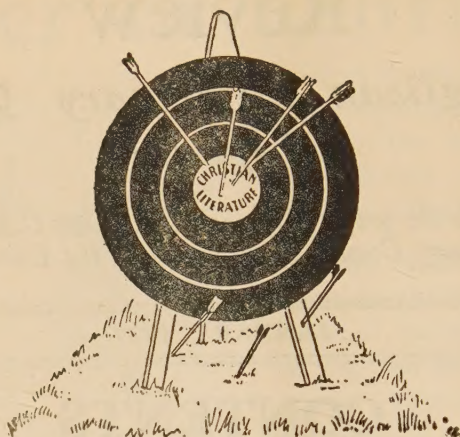
	PAGE
EDITORIAL NOTES :	3
ARTICLES :	
The FAITH BY WHICH THE CHURCH LIVES	THE EDITOR 5
THE ANGLICAN FAMILY AND THE FAR EAST	BISHOP OF HONG KONG 14
A BABY WELFARE CENTRE IN EGYPT	M. C. LIESCHING 21
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THE CHRISTIAN APPROACH TO THE JEW IN PALESTINE	W. F. SCOTT 43
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THE CHRISTIAN STANDARD AMONG PRIMITIVE PEOPLES	E. H. WHITLEY 62
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- (2) "A conversion has to take place among the ordinary devoted supporters of Anglican Missions."
"World Wide Church" p. 109
- (3) The insistence of last year on this subject has been reinforced in 1935.
- (4) "The Church has so far failed to overcome the complexity of her task."
"World Wide Witness" p. 42

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EDITORIAL NOTES

"HANGCHOW"

THE International Missionary Council is to hold a full meeting at Hangchow in the autumn of next year. To anyone who doubts the wisdom of this decision we commend Mr. Paton's *A Five Years' Plan* (Edinburgh House Press, 3d.). When events march at such a ruthless and disturbing speed it is necessary for those who are trying to keep pace with them to stop and think and gather in experience and take stock of their direction. If the meeting at Hangchow is to be such an occasion of refreshment and vision for leaders in the missionary cause, all of us must take part in it, even though only one in a hundred thousand of us find his or her way to Hangchow. The fruitfulness of the meeting itself will depend on the quality and extent of the prayer and discussion which precedes it. To this end there will be a series of articles in this REVIEW on "Hangchow" themes, and the article on *The Faith by which the Church Lives* is an attempt to inaugurate this series.

THE MOVEMENT AWAY FROM HINDUISM

Dr. Moonje, the orthodox Hindu leader, has now publicly confessed that the mass of the untouchables will not stay in orthodox Hinduism. Two incidents show the desire of the Hindus not to lose them altogether.

The first has come to be known as the Ambedkar-Moonje pact. Correspondence has passed between the two leaders, in which Dr. Ambedkar promises to advise the untouchables to range themselves under the banner of Sikhism.

And the fact that the Maharajah of Travancore has recently issued an order that the Hindu temples in his State shall be opened to the untouchables, who have hitherto been denied the right of temple entry, is no doubt due to the pressure of orthodox Hindu opinion, which is anxious to placate the Ezhavas, among whom there is a growing volume of disgust with Hinduism.

The untouchables are evidently on the move and no

political manœuvres will stop them moving. The question is, whither ?

BIRMINGHAM "QUADRENNIAL"

The tenth in the series of International Student Conferences, which began at Liverpool in 1896, is taking place at Birmingham during the first week of the New Year. The title of the conference is "God Speaks to This Generation."

In the mornings Visser t' Hooft, Paul Rangaramanajam, William Paton and J. W. C. Dougall will interpret God's call to our generation out of the present opportunities and calamities in Asia, Africa and the West. The two thousand delegates will then be divided into groups and helped to see their own prospective work in life against the background of the present state of the world. These meetings will find their climax in a meeting on "Vocation," to be led by Miss Rouse, on the last day but one of the conference.

At the evening meetings the Archbishop of York, Father Talbot, the Rev. Leyton Richards, and the Rev. George Macleod will speak on Bible themes.

The Church overseas will be represented by a large detachment of students from other countries, European and Oriental. It is contact with the World Student Christian Federation which, perhaps more than anything else, enables British students to realize the unity of the Christian task throughout the world.

THE SOUTH INDIA SCHEME

The Bishops of the Province of India, Burma and Ceylon have invited the Missionary Council of the Church Assembly here in England to form a bureau of information designed to keep us in touch with news of the South India Scheme of Union. There are undoubtedly many in this country who wish to receive up-to-date news of what is really happening, and those who are most closely in touch with the negotiations in India are as anxious to inform us as we are to learn. We therefore welcome the plan and hope to make ample use of it as a means of keeping our readers in touch with developments.

THE FAITH BY WHICH THE CHURCH LIVES

BY THE EDITOR

MR. ALDOUS HUXLEY puts into the mouth of Mark Staithes, in *Eyeless in Gaza*, a soliloquy upon death. "Death. . . . It's the only thing we haven't succeeded in completely vulgarizing. . . . Death's gown, I should say, now that the consolations and hopes have been taken away. Grown to be almost as large as it was when people seriously believed in hell. Because, if you're a busy film-going, newspaper-reading, football-watching, chocolate-eating modern, then death is hell. Every time the smoke-screen thins out a bit, people catch a glimpse and are terrified. I find that a very consoling thought. . . . It's a comfort to think that death remains faithful. Everything else may have gone ; but death remains faithful. If we choose to risk our lives, we can risk them as completely as ever we did."

Mr. Huxley here suggests that *respect* for death is the fulcrum of heroic effort, and Professor Macmurray drives home the other half of the truth about death in saying that the *fear* of death paralyzes all creative effort.

The consciousness of the animal does not embrace enough of the knowledge of the before and after to bring it to the knowledge that it is alive. But man, unlike the animal, knows that he is alive, and therefore knows also that he must die. He is afraid to die, and this fear is the result of the fact that his consciousness includes the capacity to look ahead. "The growth of knowledge involves the growth of fear, and the whole range of human spontaneity is in continuous peril of being inverted and paralyzed by fear."* The sense of fear

* Macmurray, *Creative Society*, p. 99. The whole paragraph follows Professor Macmurray's line of thought.

produces a defensive attitude against the source of danger, and a defensive attitude is uncreative. And inasmuch as the fear of death is the "symbol and archetype of all human fear," the fear of death produces a pervasive attitude of defence against everything and everyone. The fear of death thus isolates man from man, and man from nature. And try to forget it as we will, we are all in awe of death.

If *respect* for death and *fear* of death have such a formidable influence for good and ill upon the human race, then Christianity is right in taking death seriously and giving it a very full meaning.

In the Christian Faith death, both as a physical condition and as a physical event, is intimately bound up with, indeed overshadowed by death in its moral and spiritual aspect.

(1) Death as a *condition* of stagnation and inertia becomes in man the moral paralysis of selfhood, a condition of darkness, impotence and unfruitfulness. The dying are those who are rendered blind and unbelieving by Satan (2 Cor. iv. 3, 4). In another strand of his thought St. Paul makes man responsible for death. "By man," he says, "came death" (1 Cor. xv. 21). This conclusion is reached by saying that "the sting of death is sin, and the power of sin is the law" (1 Cor. xv. 56), because "the letter killeth." Put into language less terse but more familiar to our ways of thinking, these words seem to mean that the natural man when he is confronted by an apparently inexorable law of cause and effect becomes either slavish or rebellious according to the trend of his temperament. In either case he is on the defensive, and failing to respond to or co-operate with God's purpose. If he becomes the slave to law he is paralyzed; if he rebels against it he is merely becoming aggressive in his own defence. Both the paralysis and the aggressiveness partake of the nature of sin as choices against God, and lead to death.

(2) Death as an *event* which ends our life on earth is

never merely the shedding of an earthly shell, never merely the cessation of bodily function which leaves the soul free, but the crisis of all moral effort.

It is the supreme and crucial instance of dying to live, for which all previous attempts at losing our life and finding it, all adventure, all acceptance of danger for the sake of others, all self-forgetfulness in reliance upon God, are preparatory.

It is the crisis of our choices. Our lives are made up of multitudes of small choices, each of which influences the trend of our character. At death these choices cease. We have had our chance, and there is no other. The servant who has refused to take the chance given him is cast out. There is a time when the Bridegroom comes and the door is shut.

Death is again the crisis of our personal judgment. All through our lives our Lord has been coming to us in all kinds of situations ; and by our responses to these comings we have been judged. This personal judgment is completed when our Lord visits our naked spirits at death as the Great Refiner, to destroy all that is unholy, to purify all that is mixed with evil, and to cherish all that is good, and bring it to its proper heat and power.

Christianity is thus in sturdy opposition to all attempts to persuade men of the unreality of death. Death may be robbed of its full reality by those who represent the body as an inn or prison-house in which the soul resides for a time until at death it makes good its escape. Or it may be done by those who encourage men to forget their end by keeping them amused "going to the films, watching football, and eating chocolates." The naturalism and sensualism reflected in some of our modern novels are really attempts to return to the non-chalance of the animal existence which lies below the knowledge which is the source of fear. Or again, it may be done after the manner of the spiritualists by suggesting that life "on the other side" is so like life

on this side that there can be nothing critical nor specially solemn about death.

Professor Macmurray suggests further that the development of the will to power is only another way of pretending you don't mind about death, behind which lurks the same old fear. The will to power has broken out again in the dictatorships. The building up of colossal armies, the bombastic exaltation of war and the spirit of war, the ruthless murder (judicial or otherwise) of fellow countrymen who oppose the dominant will, imprisonment for "dangerous thoughts," and all the hideous trappings of megalomania hide beneath a show of pride the fear of annihilation.

This death, so rich in solemn meaning, the Christian Faith teaches men to look in the face by placarding before their eyes the Cross of Jesus Christ. It is by no accident nor by any morbid perversion of the truth that the evangelists represent Jesus as preoccupied with the prospect of His coming death: for to face and prepare for death is in some sense the supremely human activity.

. . . the lover in life
will make obstructions serve, and from all resistance
gain strength; his reconciliation with suffering is eased
by fellow-suffering, and in pride of his calling
good warriorship welcometh the challenge of death.*

The Christian regards the death of Jesus Christ as part of the chain of supremely significant events in history which constitute the revelation of God's love for mankind, the events which began with His birth and ended with His return in the Spirit at Pentecost, and our attitude to death is determined by that Death. This is so because Jesus Christ faced all the facts of law and sin and death, and experienced the fear of death, and "having put off from Himself the principalities and the powers, made a show of them openly, triumphing over them in the Cross."

But the Death cannot be understood without the

* Bridges, *Testament of Beauty*, ii. 497-501.

Resurrection which the Christian believes to be as real an historical event as the Death.

To believe in the Resurrection is much more than believing in immortality. Men had long surmised that the spirit of man does not share the death which brings bodily functioning to an end. The Resurrection provides conclusive evidence that this surmise is true. But it means more than the assurance that part of our human make-up is imperishable and will survive after the perishable part has decayed. It means that Jesus Christ, the Proper Man, as Luther calls Him, really died and really won life again not merely *after*, but *through* death. He Who was wholly dead was made wholly alive again *by the gift and power of God*. It means, too, that the divinity of Jesus Christ as Son of God is declared by the fact that He Who died upon the Cross had power over His own life . . . power to lay it down, and power to take it again.

Through the Cross and Resurrection fear is lifted, hope established, and the prince of this world has already been judged (John xvi. 11).

But the Resurrection is a promise that God will give resurrection not only to man, but to the whole created order. The particles of our Lord's human organism which were changed into a new mode and vehicle of self-expression and availability were part of the stuff of the physical universe, and "the physical universe, which was once transformed in respect of a very small part of itself when our Lord's body rose again from the dead, is to be wholly transformed in like manner some day, when the consummation of the redemptive process which He then initiated is achieved" * (1 Cor. xv. 20-28).

The Resurrection of the Body which we affirm in our Creeds can therefore mean nothing less than the transformation of the whole material order. As soon as St. Paul had found utterance for this tremendous truth, the way was open for him (and following him the authors of the Epistle to the Hebrews and the Fourth Gospel)

* O. Hardman, *The Resurrection of the Body*, p. 87.

to see that all life and all creation are indwelt by Jesus Christ as the Word of God in Whom all things hold together, and that the Resurrection of the Word in the Flesh was the foretaste of "the restoration of all things."

The Church is at once the divine process and the divine instrument whereby this universal restoration is being effected by God through Jesus Christ. It is the Risen Body of Christ actualizing itself and gradually permeating the whole creation and raising it from death. The Resurrection life is God's gift of Christ alive in creative and recreative activity through the Church. For the realization of victory over sin and death is the realization of community. Sin and death spell isolation and forsakenness. The sin-bearer shoulders and shares the loneliness of the sinner; and those who have come near death have told afterwards how they experienced a sudden withdrawal of all support, which is a pale reflection of the Cry of Dereliction. The isolation involved in coming to grips with sin and death is the condition of the higher and fuller communion of man in Christ, and so the body has to be crucified with Christ in order that it may live with Him (2 Cor. iv. 10-12); it has to be separated from the world through its refusal of the way of self in order to win the world; it has to be holy and undefiled in order to be all-embracing.

"It has come to me," said St. Joan of Arc to her judges, "that Christ and His Church are one." This is true in that the Church is "the fullness of Him that filleth all things" (Eph. i. 23). It is not yet true in so far as Christ's members are sinful or paralyzed by spiritual death. The Church is the living Christ just in so far as all the members are alive in Christ, with the perpetual flow of grace passing from the Head to the members, and through the union of each with Him. This interdependence is maintained by the Holy Spirit Who gives to individuals a share in the grace of Christ and the grace imparted by Him to the Body as a whole. All the members, living and departed, touch each other

in God, and dwell together by an interior hospitality more real than any outward hospitality : they share their treasures and their powers ; they say with Christ, among themselves, " All that is mine is thine, and all that is thine is mine, and I am glorified in my brethren."*

What has this Faith by which the Church lives to say in answer to the faiths which deify dictators and emperors, and say that whatsoever is not of the State is sin ?

This article is not concerned with the relevance of the Christian Faith to modern movements—that will be discussed in subsequent articles of this series—except in so far as the rejection of the Faith by these movements throws light on our failure to interpret our Faith and our neglect of vital elements in it.

Communism, for example, is working for a universal society in which the barriers of race and class shall have been thrown down : and here its aims, however repugnant to the Christian its methods may be, are in line with God's purpose for the Church. What disgusts and angers the Communist is that after nearly a score of centuries, societies professedly Christian are still divided into " haves " and " have nots," and race prejudice is stronger than ever. It is undeniable facts such as these which make him doubt and consequently reject the Christian Faith. He regards it not merely as impotent to cure the ills of society, but positively mischievous as drugging people into acceptance of the existing state of things. He is sick of our professions because our behaviour does not seem to bear them out. So far, in his protest against existing religion, he is an instrument of the Divine Judgment, and if we do not heed this judgment we shall perish and perish deservedly as unprofitable servants.

No doubt the Communist is too hasty in condemning the Christian Church because the Kingdom of God has not yet been fully realized on earth. We know

* The above paragraph follows the thought of the first chapter of *Le Christ dans nos frères*, by Raoul Plus, S.J.

that we stand condemned for the poverty and weakness of our fellowship, but we know also that our failure is the result not of our faith but of our unbelief. For all his atheism the Communist is quite unable to pass judgment upon God. God's action remains embedded in history and is as available as ever ; His desire is constant and unfailing. The pathos and urgency of the situation lies in the miserably feeble response of Christ's members to the Resurrection Life which, like a mighty underground stream, flows at the roots of their being, waiting to be drawn upon as the only source of power.

Again, Christians cannot but envy the spirit of abandonment to the cause which is evident in the new faiths. An ardent Fascist or Nazi or Communist will claim that he has found a "service which is perfect freedom," and he may indeed have found himself in self-abandonment in a way which puts our mild half-hearted Christianity to shame. We may reply to him that his enthusiasm is reckless, blind, idolatrous, the fanaticism of the devotee ; that such ardour is in the last resort only fanned into flame at the expense of others against whom hostility is cunningly faked and fostered—aliens, enemies of the State, or dangerous aggressors ; that it can only be maintained when education is controlled in the interests not of truth but of the State, when criticism is silenced and freedom of expression muzzled, when the secret service agent and the firing squad are in the not far distant background. But before we can cast stones at the enthusiasms of others, we can only look with shame at the feebleness of our own desire that God should receive the glory.

There is a drive behind the enthusiasm of the new movements. Where are the sources of Christian zeal ? The answer of the Christian Faith is that the sources of desire are not in this world, not primarily in man at all, but in God ; that the nature, the length and breadth and depth and height of the divine desire are revealed in the historic fact that "God so loved that He

gave His only-begotten Son"; and that this historic revelation of His desire for the perfection of His creatures is, as it were, backed by His eternity. Eternity is not mere everlastingness, but a quality of absolute and timeless worth.

To the eye of Christian discernment there are two marks of death in the totalitarian movements, which will bring them to an untimely end; one is the abandonment of loyalty to that absolute truth, that eternal rightness of right, which is greater than the will of the State; and the other is the fundamental this-worldiness of Communism, as shown in its attempt to eliminate altogether the supernatural order.

These two refusals have deprived men, and will deprive them more and more, of that rest of the spirit in the fact of eternity without which they cannot grow.

This rest in the eternal the Christian Church can offer, but is not this the very denial of zeal?

No; for "the rest that remaineth to the people of God" is of such a kind that, rightly entered into, it causes them "to rest not day and night in His perfect service." To rest in the eternal God Who is known to be the God and Father of our Lord Jesus Christ is to discover that the peace in the being of God is not the peace of a lonely and inactive calm, but the peace of an eager and utterly harmonious Fellowship; a peace of unified desire, victorious, forthgoing, outreaching, yearning towards the whole creation. The life and death and resurrection of Jesus Christ and His going forth into all the world in His ascended life are the pledge to us that the divine desire is real, concrete, triumphant, and of a kind which includes not only the salvation of all mankind, but the redemption and transformation of the whole material order.

It is this desire which God longs to express through Christ in His Church by the power of the Spirit. It is by faith in the eternal desire of God that the Church lives.

THE ANGLICAN FAMILY AND THE FAR EAST

By THE BISHOP OF HONG KONG *

I. THE PROVINCES OF CHINA AND JAPAN.

WE think easily of the two provinces of Canterbury and York, and we live happily and work eagerly in the family life of the Church of England for which those two provinces are trustees. In the Far East there are also two provinces—the provinces of China and Japan. They are embryo provinces, of course, but they have the supreme virtue of embryos, the capacity to grow. Next year both these provinces celebrate jubilees. Japan, with a rapidity of action typical of her, actually completed her provincial organisation twenty-five years before her more leisurely sister China. In 1937, therefore, the Nippon Sei Ko Kwei celebrates her golden jubilee and the Chung Hwa Sheng Kung Hui her silver jubilee. (Nippon = Japan. Chung Hwa = China. Sei Ko Kwei = Sheng Kung Hui = (lit.) Holy Catholic Church).

We have, of course, no palaces, and no parsons' freehold. We have few endowments and fewer cathedrals. We call our archbishops "Chairmen" and elect them every three years at the House of Bishops meeting in the General Synod of the whole province. Yet they hold the same metropolitical authority as other archbishops of our Church.

The provinces of China and Japan are in most ways very unlike the provinces of Canterbury and York, but they are like Canterbury and York in being very like each other in history, composition and outlook. Though not

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twin halves of one country joined as the older provinces are in one National Assembly, they have much that is common to one another and different from all other provinces of the Anglican Communion. As the outlook and problems of the Northern and Southern Houses of Convocation are very much the same, so the outlook and problems of the Nippon Sei Ko Kwei and the Chung Hwa Sheng Kung Hui are very much the same. They can, therefore, for the moment at any rate be studied and understood together.

Here are three factors which make these two provinces at once distinctive and significant for the future development of the whole Anglican Family :

1. In these two provinces alone in the whole Anglican Family Britain and America work hand in hand as "Sending Churches," and in some ways it is true to say that the American contribution has been much the more vital in the life of the young Church. By America, I mean Canada as well as the United States. The Church of the United States, by its lavish expenditure of men, women and money on higher education, has given the Church in both countries an outstanding position alike in scholarship and public life ; and the Canadian Church has mothered its one diocese in each country with such wisdom that they are both now presided over by bishops who are not Canadian, but Chinese and Japanese. The Canadian Church has been the first to say, "We will go on helping you with men and money, but leave you free to elect your own bishop—Canadian or Chinese—as you are led by the Holy Spirit of God in the synods of your own Church."

2. They are the only young provinces of our Church in countries which are responsible for their own destiny, a factor which is of paramount importance in relation to Governments (cf. the decisions of the Synod of the Nippon Sei Ko Kwei as to the actual

words in praying “*about*” the Emperor of Japan. I doubt if the Japanese words allow me to write “praying ‘for.’”)

3. They alone have an official “provincial” language for canons and constitutions, for reports, findings and regulations, which is *not* English. (This is true of individual dioceses in other parts of the world, but not of any other province).

I shall elaborate a little the significance of these three factors in our provincial life.

II. AMERICA AND BRITAIN IN THE ANGLICAN FAMILY.

How can I make real to readers in England what it means to us to work in close fellowship with the American Church? Here are some scenes.

In Peking in 1933. Bishop Norris is in the chair at the meeting of the House of Bishops. Bishop Mowll has laid his resignation before the House on his election as Archbishop of Sydney. Each bishop in turn is asked for his consent—in order of seniority. I was surprised to find Bishop Graves (Shanghai), Bishop Roots (Hankow), Bishop Huntington (Anking) all American, and Bishop White (then Bishop of Honan), Canadian, all *senior* in episcopal orders even to Bishop Norris, the chairman.

In Wuhu in 1934. General Synod is meeting. The Board of Missions is making history. The Board of Missions is the Chinese Church’s own missionary society. It is met to receive the glad news that a bishop has been elected to take charge of their mission in Shensi. The first milestone is reached ; a new diocese has been inaugurated. Four men are most vitally concerned with this matter. Bishop Lindel Tsen, who has been exercising episcopal jurisdiction in the missionary district, is handing over his responsibility. The Rev. James Tsang, who is secretary and organiser of the Board of Missions, is making his report. So is “Archie” Tsen, the President of the Board, who has raised the endowment fund which the House of Bishops required before

a bishop could be elected. (He asked for \$20,000 ; he has received \$25,000). These three men were all classmates together in Boone University, the second of the great missionary colleges established by the American Church. Now, bishop, priest and layman president, they stand together on the platform, reporting the appropriate share each has taken in this most vital work of the Chinese Church. Then the newly elected Bishop, T. K. Shen, is called to the platform. He is a graduate of St. John's University, the American Church's greatest gift to China, and he has learned his work in Hsia Kwan in Nanking, in company with well-beloved men and women missionaries from America.

China is but a miniature of the great fact that we are one in the Anglican Family with the great Episcopal Church of America. So far perhaps the American Church has drawn much of her spiritual life from movements in England. But that will not continue. She has now her own original source of life and strength ; her own characteristics ; her own emphases. Soon there will come flooding back from America not only refrigerators, toothpaste and cereal foods, but inspiration, help and new spiritual life from this one hundred and fifty-year-old daughter of the "C. of E.," who has now much more significance for the whole Anglican family than any party movement in the narrow limits of these isles.

III. THE ANGLICAN FAMILY AND INTERNATIONAL MOVEMENTS.

Having in the Anglican Family the United States of America heart and soul with us in the closest family relationship, we are internationally stronger than the League of Nations. Being also God's creation, and not man's endeavour, we have perhaps as great a significance. And the world may well say to us : " You Churchmen blame the League of Nations for not standing by China ; Are you in the Anglican Church standing by China ? "

“Sanctions” cost the South Wales coalfield alone £1,000,000. How much are we paying to help China and Japan in these difficult years? The Devil has spread a subtle poison into the counsels of some Christians. He says “China and Japan are now strong enough to stand and grow with much less help. Let us satisfy our less enlightened supporters by new appeals for unevangelized areas.”

But it is in China and Japan that men and women very young indeed in the Christian Faith are thrown continually into positions of great responsibility and difficulty. A small group of Christians, perhaps among men who scoff at their ideals, in positions in Government, education, commerce, Army and Navy, they face difficulties undreamed of in more sheltered lands under a professional administration. Now that it is beginning its responsible life and meeting new problems every day, the young Church in China and Japan most desperately needs and most heartily welcomes the friendship and counsel of fellow workers from other parts of the family, from America and Canada and the British Isles.

The doctrine of self-support may also prove a poison, guaranteed to kill congregations. It has a most attractive label, modern democratic and (pseudo)-spiritual. But “Bear ye one another’s burdens” is the law of Christ. The Anglican family will grow by sharing its life, not by achieving administrative democracy. The International Missionary Council has given us a lead. They are convinced that their next Conference must be held in the Far East; thither they go in 1938. Suppose that at Lambeth, 1940, an invitation comes from the Chung Hwa Sheng Kung Hui (which other folk, being unable to pronounce find difficult to understand)—an invitation to meet in 1950 not in Lambeth, but in Peking? That of course would be going too fast; but why not Washington 1950, Calcutta 1960, Peking 1970? And if that sounds ridiculous, why does it sound ridiculous? We must not be “C. of E.-minded.” Nor must we allow the

"Anglican family" to be England-centred, as the "Roman Catholic family" has become Italy-centred.

In any case, it is high time we had a missionary council of the Anglican Communion which would help the bishops every ten years to see how far in the whole Anglican family we are fulfilling the law of Christ by bearing one another's burdens. One of the first recommendations of such a council might be that we should open the doors of dioceses in India and Africa to receive, as China and Japan are receiving, the vigour and inspiration of our Church in North America (not indeed by the creation of new "American dioceses," but by their sharing in existing diocesan life), and so enable the present English share in the Far East to be maintained. For we know in China how much the different parts of the family need each other, and how much the work gains from co-operation and partnership.

IV. THE ENGLISH LANGUAGE AND THE ANGLICAN FAMILY.

The last big differentia of the two Far Eastern Provinces is language, and this also has a significance for the whole Anglican family. It is reported that a Chinese Christian in Manchuria wrote to the Bible Society Headquarters in Shanghai for an English version of the bible, adding, "if the bible has yet been translated into that language." This story is relevant to the significance of the strength of national language in China and Japan as compared with other missionary areas. So much of our English liturgy depends for its durability on the perfection of its language rather than on the balance or beauty of its order in worship. And this particular basis of durability is obviously unstable for those to whom the beauty of English language makes no appeal. Perhaps, in this question of language, there lies in the happy accident or divine providence of Cranmer's English something of vital importance for the whole future of the Anglican family. Those of us who meet in the Far East the innumerable orders of the Roman

Church, often strongly national or partisan, for all their common allegiance, realize how vital common language and liturgy are for the maintenance of unity. If we are to escape what our Roman brothers call the "fissibility" of Protestantism and avoid at the same time "petrification" by a Vatican, this whole question of language and liturgy is one to watch and consider.

"Ecclesia Anglicana" has so far a history mighty like Topsy's. Topsy was an attractive and promising child. But we hear little of mature achievement. If we are to continue to grow and also have to our credit mature achievement for our God, we must take stock of ourselves and examine the significance of the international family we have become.

A BABY WELFARE CENTRE IN EGYPT

By M. C. LIESCHING*

WHAT an encouraging title, and one which proves that missions are in the vanguard of modern health movements. "Prevention is better than cure" is a saying which has been handed down from generation to generation for many centuries, yet it is one that has been very slow to be put into practice in the medical world. A valiant battle has been fought and won during the past fifty years in England by child welfare pioneers; and the present system of maternity and child welfare clinics is a triumph over great odds. The public for many years were loath to realise the essential need of "preventive work" among mothers and babies; neither would they contribute to hospital work, which in the case of infant and maternal life so often comes to the rescue too late. But workers in the mission field have reaped the benefit of other people's experience, and we find ourselves considering this assuring statement: "The Place of Baby Welfare Centres in Missionary Work To-Day." The following article, derived from an address on this very subject, was given at the Egypt Inter-Missionary Council Conference, held in Cairo in March, 1936, and will help us to understand more fully the fact that welfare centres are not only essential to the building up of healthy children, but that they are also an integral part of the Christian witness both in Mohammedan and pagan lands.

We will let the words of the speaker plead for themselves, for it seems that any attempt to rewrite the

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talk might rob it of its most convincing and direct message.

I think the most obvious reason why missions are concerned with welfare centres is because the Gospel is the Good News of salvation for the *whole* man—body, mind and spirit—as we see it exemplified in Christ's work on earth. And this salvation is not something that only begins to concern a child when he reaches school age. In Eastern countries, especially, the ills under which childhood suffers are so many and the prevailing illiteracy makes the work of enlightenment so slow, that we cannot *only* begin to attend to a child's needs when he comes to school. By that time, too often he has already reaped the hard harvest of neglect, mental, moral and physical, by ignorant parents; a neglect which often leaves him with handicaps that no attention will serve to rectify. Then, too, there comes to one's mind that expression used by the most zealous of evangelistic missionaries, Paul himself: 'I am become all things to all men, that I might by all means save some,' or, as Moffatt has it: 'To all men I have become all things, to save some by *all* and *every* means'—only in this case the application is to women. By trying to share with the women the burden of their motherhood—and what a heavy burden that is for all Eastern women—do we not often find, not only that we are ourselves on the road to fulfilling the law of Christ, but that we have been able to give them the first understanding of this law of love and to place their feet for the first time on the self-same road? By going down to meet them where they are in their need and ignorance, we can make the first link of sympathy and beget the first response from them towards the higher things we have been entrusted with for them: a very real working out and application of Isaiah's vision that 'a little child shall lead them.' Through the children, we can reach the mothers.

I expect that we have all come across people who

approach the whole question from exactly the opposite angle : those who do not agree with missions as such, but make 'social work,' as they call it, the one exception to their opposition ; people who say : 'Now *there's* a piece of missionary work I can understand, bettering conditions and raising the masses ; I don't mind backing you there.' But if our welfare centres are to be nothing more than philanthropic agencies, then we might leave the Government to carry them on, with its far greater resources to draw on for funds ; though even then it will always be to the credit of missions that they blazed the trail here in Egypt for welfare work and served to awaken the Government to its duty in the matter. Excellent, however, as the Government welfares are, there are only seven in Cairo, to serve the needs of a population of well over a million, 88 per cent. of whom are illiterate. In the provinces, with only twenty-seven welfares so far and a population of over thirteen million, the need is even greater. Thus the Government will not for many years be able to cope adequately with the need. But, even if it could, there are a great many contributions that, in the ramifications of missionary work, the welfare work can make to the effectiveness of the other branches and that they can make to it. These make the existence of a welfare centre within any mission a great asset to Christian activity and Christian witness. What, then, can be the place of the welfare centres in our missionary work ?

If I may speak from personal experience, we have certainly found in our C.M.S. work in the Boulac slum district that the welfare work has served as the pivotal activity for all the rest of the work amongst women and children. This must be because, more in the East than in any countries of the West, domestic interests are the be-all and end-all of a woman's existence (and at least this is true of the poorer classes almost literally) ; the four walls of her home are the limit of her horizon. We started the women's work with a clinic twice a week.

This very soon brought, as its outcome, a *Ragged Sunday School* (but we really must rechristen it, for no one comes even dirty now, much less ragged). This gathered in the ignorant, little, unkempt elder sisters of the welfare babies, and made another link with the home. Visiting, of course, developed hand-in-hand with the welfare work ; a great step it was, too, for at first the women would give us false addresses out of sheer fright that we should cast the evil eye, and so on. But we persisted, and once they saw that the sore eyes and the bad ears yielded to daily treatments, superstition died a natural death, and the visits became solicited boons. The next step had to be even more carefully weighed up, namely, the evangelistic follow-up. Of course, there are always welfare prayers and a bible story. Perhaps with an army of workers it might have been possible to give *every* woman the chance of a home visit, but irregularly at that, and we all know how illiteracy atrophies the mind, so that, generally, our teaching has to depend for its effectiveness on 'precept upon precept, line upon line ; here a little and there a little.' But we had not an army, only one biblewoman and myself, so selective methods have been the only ones on which to work. We began by scattering broadcast, by visiting and teaching promiscuously, and soon were able to judge, by the response made, which were the really hungry ones. Some would not be free or would be out, or else managed to chatter trivialities all the time of the visit so that we could get nowhere. So the keen ones were definitely asked if they would like a regular weekly lesson, and if so whether they would arrange their housework to be free accordingly. These women get a definite sequence of lessons followed out with them, and one can see that the bible lesson day is the red-letter day of the week. The possibility of this friendly *entrée* to the women, and their welcome, is all the result of the welfare work and the confidence gained there in our care for what they care for most—their children.

A further development in Boulac has been a Girls' Club, again all for the so-called 'street children,' who once a week attend the Sunday School. This can be called a very direct outcome of the welfare, as its need forced itself upon us when trying to teach the terribly superstitious and ignorant mothers and to eradicate from their minds so many bad ideas before beginning to get in good ones. 'If only we could have them before they get to this stage,' was our thought. So the daily two-hours' school, called the Girls' Club, was originated to train up the future mothers, and has become in its turn the recruiting ground of the welfare centre. The club might well be called a minor welfare centre, for regular courses are given, practical as well as theoretical, in hygiene, i.e. personal cleanliness, care of the home, care of the baby, sick nursing and mothercraft. The link between it and the welfare work is very close, for the club girls all take a turn of so many weeks each, helping in the bathing-room at the centre, watching treatments and handing dressings, and have, as part of their practical test at the end of the year, to bath a real baby at the welfare. I have quite often heard to my amusement the club child, who stands admitting the mothers to me at the welfare, reinforcing, by most convincing arguments from the welfare lore learnt at the club, my advice to some extra dull mother. A similar link can be forged between the school in a mission and the welfare centre, to the great mutual benefit of both, especially as Government education leaves so much to be desired on the domestic side, and, even when it gives hygiene, offers so little in the way of opportunities for practice. Small parties from the top classes in our C.M.S. High School used to be taken to visit the welfare centre through the year, and thus forge the link of interest.

Then, too, there is the useful link that can be made between the members of the *Old Girls' Club* or guild, or whatever the organization may be, by which we keep in touch with former pupils of our schools. It is one of

the problems to know how to help these girls on into forms of Christian service, and to find suitable outlets for its practice. They give very practical help at the welfare centres: weighing the babies, giving out the milk, attending to the cards, and even giving the health talk; this last when qualified to do so by the mothercraft course, taken during the last school year. A member of the school staff, not working full time, for some years came down and gave the bible talks at the centre. The Guide Company also has been down and entertained, as well as instructed, the mothers by a colloquial play, called "The Wise Mother and the Foolish Mother." They have also made frocks at Christmas, and made special collections towards welfare funds from time to time, and have had talks on its progress at their Guild meetings. These things all widen the girls' sympathies and show them something of what awaits doing for their own country's betterment.

A like aim makes it important for the welfare centre to be visited, known and, if possible, helped by the church, especially by its women members. Sometimes these are gathered into some special fellowship, such as a women's meeting. Here, again, we have to guard against narrowness of interests; just as at home congregations and guilds are encouraged to work for foreign missions, so out here such activities as the welfare centre can become the object of their giving, in money and kind. Our bible-woman in Boulac has up to this year been wholly supported by the local Arabic congregation. It is strange how at home the difficulty of getting support for missions is because they are so far away, and here I think often the lack of interest we find in our evangelistic and social work on the part of the regular church members is because it is too near at hand! Near at hand it may be, but the fact remains that very few of our church members realize the conditions existing at their very thresholds, and it remains one of our hardest duties to help them to become enlightened. Our Church Sunday School collections went during a whole year, if I remember rightly,

to getting us our first tap and sink in the welfare's early days, and the children's interest was very keen. But there is a lot that might be done to give more personal links between our congregations and their Moslem neighbours, using such contacts as the welfare as the channel. It is a dream and prayer we have not yet realized at Boulac to help the former-mentioned church members to make friends, say, with one poor family, and to visit the home weekly for regular lessons, getting to know them from the inside and experiencing at first hand the joy of sharing 'voluntary evangelism,' as it is called.

And here is, lastly, a further link, tremendously important, to forge, but I confess we have not reached the doing of it yet. The importance of the welfare centre, as we have seen, is that its concern is with the home, and we are here to help home life to find its salvation in all that the Christian Gospel can give it. But the home is not made up only of mothers. Clean, strong family life is built up by the help of *both* parents equally. Such activities as we have in our missions for men and boys (we have a Boys' Club), should have a connexion with the welfare work, so that the future fathers may have preparation for their duties and the present fathers education in bearing their part as the family wage-earners and co-educators, with the mothers, of the family.

MOVEMENTS TOWARDS UNION IN EAST AFRICA

By R. S. HEYWOOD*

IN the first number of this Review†, Dr. Willis of Uganda contributed a paper giving a very clear and balanced account of "Movements towards Union in East Africa." As this paper is easily obtainable by most of those who will read these lines, I will endeavour not to cover the same ground, but by means of concrete examples in the present situation in Kenya to enable those who are interested to understand more clearly how the movements are going on. The sub-headings for the most part are the same as those in Dr. Willis's paper.

WHITE AND BLACK.

In a colony like Kenya where there is a fairly large and very virile white population, settled and making its home among a large native population, which with slight exceptions was not in contact with Western civilization forty years ago, difficulties are inevitable and very real, and the situation is not made any easier by the growth of the Indian community in Kenya, greater in numbers than the European. Inadequate knowledge of each others' language, habits and customs is naturally a fruitful source of misunderstanding which leads to resentment sometimes expressing itself in action. In addition to these personal causes of friction there are, of course, larger and more general ones.

There is no doubt whatever that the advent of Western civilization to Kenya has brought many benefits to the native population. The slave trade has been abolished,

* The Rt. Rev. R. S. Heywood was Bishop of Mombasa, 1918-1936.

† January, 1935, page 21.

tribal raids and conflicts are for the most part prevented, and sternly repressed when they occur. Individuals can move about with great freedom and without fear of violence. But the younger generation has no personal recollection of the ancient tyrannies and violence, and present advantages are therefore taken for granted as rather the natural state of affairs.

What the younger African tends to fix his mind upon is the fact that large areas of land over which his ancestors roamed freely are now in the possession of white immigrants and forbidden to him as a place of settlement except as an employee.

It is of course quite easy to depict the other side, that the land was not in many cases really occupied, and that with better training and better principles of agriculture, which the arrival of the white settler has made abundantly practicable, the land is sufficient for all who occupy it now and many more. Also there is much to be said in connexion with the large sums of money sunk by settlers in the land to produce these results, and the courage and determination with which they have faced endless difficulties, such as famine, drought and pestilence, which are worthy of all praise.

Individually there is often the warmest good feeling between the settler and those employed on his estate, and I know from personal knowledge of the real trouble taken by settlers and their wives to care for the welfare of their labourers. I am convinced that as a whole they really want to do the right thing by their employees, but the fact of land settlement in Africa, which we cannot now alter to any material extent, is causing a very definite undercurrent of unrest and lack of confidence.

Another cause of constant irritation is the collection of taxes. It is of course impossible for the European government officer to collect all these in person, especially in these days of depression when the Government staff has been very seriously depleted in numbers, and so a great deal of the actual collecting has to be done by subordinate

Africans, who again cannot be properly supervised owing to the shortage in the European staff. Very serious abuses have been alleged lately and a Commission appointed by the Governor has been examining them. Here again there is no question but that the Government officials are absolutely sincere and eager to treat the African with justice and consideration, but the practical difficulties are enormous, and there is no doubt that serious abuses exist.

These and such-like difficulties are of course mainly secular and political, but they are connected necessarily in the African mind with his outlook on the white man living at his doors, and they colour his relationships even in the Church, and are a very strong call to the Church itself to do all in its power to emphasize the real meaning in present-day problems of the truth that in Christ Jesus there is neither Jew nor Greek, barbarian, Scythian, bond nor free, and to try to carry out that meaning in action.

But before considering what the Church (by this I mean the organized Christian community, either in separate denominations or in co-operation) is doing, it is only fair to refer to what the Government itself is carrying out in its position as trustee for native welfare. Many of us were seriously alarmed when gold began to be exploited in Kenya and land in the native reserve had to be opened up for this purpose. But I think all missions would agree that the Government dealt with the situation in a very fair and considerate way. Every precaution was taken that seemed possible, to ensure fair treatment for the African, and the success of the arrangements made is proved by their wonderfully smooth working. Also one cannot speak too highly of the medical work planned and carried on by Government in the colony; these and many other activities have doubtless to a considerable extent counterbalanced such irritants as I have referred to above, but when all is said there is no doubt that the atmosphere is charged

with a large measure of suspicious anxiety on all sides.

Face to face with such a situation, what is the Church of Christ as an organized institution doing? We can never forget that her Master prayed that she might herself be a great example of real unity, and by this means more than any other witness to the reality of her Master's power. Yet Christian people to-day find themselves in a situation that has gradually developed during the centuries which makes such witness extraordinarily difficult. But at least the desire for such unity is alive in many quarters, and we may just note some of the evidence of its working, taking Kenya as an example of what is going on in many parts, and in some parts much more vigorously.

MISSIONS AND MISSIONS.

The very method whereby the message of Christ was brought to East Africa (as to other countries) has had a distinct tendency to make unity more difficult instead of more real. Different missions from different churches in different lands have sent their representatives, and the native Christians have often expressed their distress at the divisive results achieved. The missions of the Roman Church, now more strongly manned and more actively energetic than ever (for which we can only praise them), are as is well known rigid in their attitude of separation from all other Christian bodies, except to some extent in matters of social and moral importance.

With few exceptions the other missions in Kenya are co-operating in an advisory body named the Kenya Missionary Council. This forms a very real opportunity for personal contacts and friendship and for united quiet days, but it definitely does not touch any questions of doctrine or discipline.

There is an older body, the Alliance of Protestant Missions, which arose out of the well-known Kikuyu Conferences. It is based on the first three points of the "Lambeth Quadrilateral"—Holy Scripture, the two

creeds and the two Sacraments—and it has definitely dealt with questions of discipline, spheres of work and kindred subjects. The missions of the English, Scottish and Methodist Churches and the Africa Inland Mission alone belong to this Alliance, and since the more secular problems of missionary work have been taken over by the Kenya Missionary Council, it has become increasingly evident that the other problems really need to be dealt with by the Churches rather than the missions, and this fact leads us on to another section of our subject.

MISSION AND CHURCH.

It was natural and indeed inevitable that in the early days the missionary should be something like a beneficent dictator in mission affairs, and that as time went on the missionary committee that administered the funds and located the workers should occupy a similar position. But even from the beginning it was realised by wise leaders, such as Henry Venn, that this phase could only be transitory, and the steady growth and development of native congregations and ministry is emphasizing more and more that the missions as such must decrease and the churches increase. But many practical details in the working out of this ideal call for patience and consideration and sanctified common sense. Old loyalties are not to be abolished but developed as constituent parts of the great ideal.

Many of the keenest supporters of missions at home require a real assurance that the money they give will be spent in a way which they approve. This may be regretted by some, but it does mean that missions must still have a real measure of control over the funds entrusted to them. On the other hand, strong forces are at work emphasizing the necessity for developing the power and responsibility of the diocese. In Kenya, for example, two missions of our Church are working in different areas, and both are increasingly realizing the need of developing the co-ordinating authority of the councils of

the diocese. As regards the native clergy and workers, it is of the greatest importance that they should realize that they are members of a team with their foreign brethren, and this inevitably leads, though by degrees, to the fuller acknowledgment that the diocese, in which they have a permanent share, is the real means of union and co-operation. The same process is evident in the relations between chaplains to European congregations and the clergy ministering to the Africans. Each has his time very fully occupied, but each is inevitably in touch with the needs of the other community, and in Kenya there is a strong desire for more opportunities of mutual consultation and co-operation with united intercession, which can hardly come otherwise than through the unifying influence of the diocese.

CHURCH AND CHURCH.

But this urge for closer co-operation within the Church is not content with a mere internal drawing together of workers in a local organization ; it stretches out to those who in another body are doing similar work with many points of contact and possible difficulty.

The weakness of missionary councils and alliances is often shown in the fact that they can decide nothing, they can only give advice and make suggestions ; of course this is often most valuable and leads to definite results, but not infrequently, alas ! the advice is ignored or forgotten and the resolutions pigeon-holed. Hence comes the strong desire in many quarters for a union of Churches which could really carry out what it planned.

First of all in East Africa is the need of uniting various dioceses of our Church in an ecclesiastical province with a local archbishop. The advantages of such an organization have become clearly evident in other parts of the world where the Church including several dioceses has been able to take very definite steps forward in the service of her Master. But in East Africa progress in this direction has been held up by various obstacles. The very marked differences in the ecclesiastical outlook of the

dioceses has been a real hindrance to many, while from the African side the most powerful hindrance in Kenya has been their dread that provincial organization in the Church would lead to some form of local government in the State which would deprive them of the protection of the British Crown and the Archbishop of Canterbury. Such fears are difficult to overcome, and they need patience and brotherly consideration, but I believe real progress is being made, and I trust that before long some satisfactory measure of provincial organization will be brought into being with general good will, and that the new Bishop of Mombasa will have the joy of working in a Province of East Africa.

Then surely will arise the possibility of bringing about some real measure of wider Church Union. In 1932 the recognized authorities of the Church of Scotland, the Methodist Church, and the Church of England in Kenya (as distinct from the missions) appointed a joint representative committee to consider this question. Europeans and Africans, clergy and laymen, Government officials and business men have sat on this committee. Keen desire for Church union has been manifest throughout, and a cordial acceptance of the principles of the South Indian scheme has been unanimous. Practical co-operation has been carried on during the last few years, as far as the rules of the different Churches permit, but it has only increased the desire of all for a real Church union to be effected, probably only including a few organizations to begin with, but with an open door and a welcome to any who may see their way later to join us on the same terms.

There can be no doubt that in Kenya to-day, as indeed in the world at large, there is urgent need of a more widespread and more effectual spirit of love manifesting itself in mutual respect and understanding. God grant that this spirit may more and more permeate the Church, "the blessed company of all faithful people" in the land, that its life and witness may always be a powerful influence in the same direction.

WOMEN IN INDIA

By H. MARTINDALE*

AMONG the many startling changes which India has experienced since the beginning of this century, surely none is more welcome than that which has brought her women to the fore in every branch of public service. I am asked to write about those who are our fellow-workers in the Ahmednagar Mission, and as I call to mind their well-known faces I can only wish for an abler pen to introduce such good friends to others.

Anyone who writes of India must needs say clearly of what part the record is, so let it be understood that the Ahmednagar Mission is established in Western India, working in the villages of an area approximately that of Yorkshire, with its headquarters seventy-five miles north-east of Poona. This area, a single collectorate in the eyes of the Government, is divided for mission purposes into six parishes, each of which has its priest-in-charge, with a central church in the place where he lives. There are few towns of any size, and the villages are but dots on the vast plain which, seen from higher ground, looks like the sea, or, if you journey behind slow bullocks across its miles, speaks with the unhurried language of wide space—a level earth without edge under the great dome of sky.

Ten years ago it was not thought safe or seemly for Indian women to go about, even in couples, from village to village to teach their fellow Christians the rudiments of the Faith ; always they must be accompanied by a European woman ; and the latter, however unwillingly, got the credit for the work done, although she might be a newcomer with so little knowledge of the language

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that she could not teach ! Perhaps we were unduly afraid of giving them responsibility which might involve risk to their reputation, but the risk was not imaginary, and it was from their own countrymen that the strongest disapproval would have come. No Indian priest would have agreed then to let an Indian woman itinerate in his district without a European companion. So the work of a bible-woman consisted mainly in calling others to class or worship ; she would then do her share of the teaching, but was rarely responsible for deciding what to teach, and her opportunities hardly went beyond the Christians or inquirers. In evangelistic work among Hindus of good caste, it may be said that she stood outside a closed door ; it would have been as difficult for her to approach the ladies of a high-caste household as for a villager in an English village to call uninvited on the local " county people " with a view to talking religion ! No, our bible-women had, I suppose, their best scope in those days when they accompanied some newly arrived missionary ; and not one of us but must remember with gratitude the patient Indian woman who led us from hut to hut in the villages we had to visit, who elaborated in vivid Marathi our painful sentences, and yet was not regarded as the responsible partner.

Then, too, the wives of the Indian clergy took a much less prominent part than they do now. Their influence was of course strongly felt in their own homes, but few of them imagined that her position as the padre's wife involved much responsibility outside her door ; nor would their husbands have been pleased if they *had* explored that idea ! The one notable exception was a lady of Brahmin origin, who had in consequence a different tradition and found her own opportunities. Her obvious capability led to her being put in charge of a girls' boarding school, till then in English hands ; but for a period of several years she was the only Indian woman holding such responsibility for any institution in the mission. She did admirable work, and her early death

was a very great loss. In the other girls' schools of the mission the teachers were Indian but the management was not.

But the last decade has seen a really startling advance. Just as the main work of the mission is done by the Indian clergy and lay workers, so now their wives are taking their share among the women in a way which is full of hope for the future. Now that there are English women missionaries resident in only three of our out-stations, the pastoral work among women would remain undone in the other districts if it were not for these wives (who are, of course, paid nothing at all) and the biblewomen. The Mothers' Union has played an important part in this development. About six years ago a very capable Indian lady was appointed Mothers' Union worker for the diocese, and through her efforts, together with every possible encouragement from the bishop and the mission, the Mothers' Union has caught on in the villages in a way which the less optimistic never expected. The Indian padre's wife is nearly always the leader of her branch, but the delightful thing is to find her being assisted by quite uneducated women in the conduct of the weekly meetings—women whom one would have thought, and who would have thought themselves, far too shy to lead the intercessions or to take part in the discussion of the subject chosen for that day, be it devotional or domestic. Then the great festivals of the Christian year offer exactly the opportunity which every Indian woman loves: a big meal to prepare and hospitality for an unforetellable number of guests. They do this far better than we Westerners; the more the merrier. They are even making "the faithful" to be independent in a way we failed to do. Before a recent Mothers' Union festival to which mothers (with, of course, their babies) were expected to come from villages four or five miles away, the responsible women were discussing their preparations; the padre, with recollections of how the missionaries used to do these things, said: "I suppose

we must ask for money for carts to bring them here," but "Certainly not!" said his wife. "If you do that they'll want carts every year. Let them make their own arrangements." And they did.

Still more interesting was the report of the way in which a public scandal had been dealt with. This affair was doing great harm in a certain group of Christian women, but the biblewoman decided that faith and hope and charity could certainly put an end to it. They seem quite simply to have asked for what amounted to a public confession, at a gathering of all the women of that group, with the very happiest results. This is a step which we foreigners would have been too prudent to advise; only themselves could have done it.

Or again, knowing so well exactly what *can* be done, and with a simpler ideal in their mind's eye, they are ready to do what we should have made too elaborate to attempt at all; to organize, for instance, a Quiet Day for a group of Christian women in a place where no church or other room exists to meet in. An ancient and much-patched tent, furnished with nothing but a cross, two candles, and a garland of flowers on the cross, is made to speak of peace and holiness to women whose one room is crowded with children, with goats and chickens, pots and pans and all the bedding and clothing of the entire family. Thankfully indeed do such women respond to the very simplest things that are done for them.

In all such pastoral work the women of whom I write are dealing with other Christian women of their own caste, or rather outcaste in origin as they are themselves. But perhaps the most striking thing of all has been the opening of that closed door of the caste houses, and the joy with which they have entered into their opportunity as evangelists to the higher levels of Hindu society. In all parts of the district they report the same thing: "They *ask* us to come!" "They" are not yet the Brahmin ladies themselves, but almost any other house seems ready to let the Christian woman within its

doors—the solid farmhouse of the Maratha, the potters and weavers, the shopkeeper's wife and the wife of the barber, all these various members of the self-contained village of the Deccan are included to-day among those who will listen to the biblewoman ; yes, and will beckon her in as she passes their door, or even scold her for not returning sooner after a first visit. And it is the Gospel which is told and asked for. Admittedly they ask for the sake of the story, and show no sign as yet of going any further ; but still, by picture and story the life of our Lord is becoming known and loved, and it is the unassuming biblewomen who are making it so. Living two together, they are doing that very work which ten years ago would have been so shocking—touring from village to village independently—and nobody is shocked at all. They on their side are naturally delighted at their welcome, encouraged by the new opportunity, and sobered, or rather matured, by the sense of responsibility. This is very evident in the annual conference, when each gives her report. Two or three years ago the reports were all rosy, very reminiscent of the usual Indian schoolgirl's letter, which says : “ My work is excellent and all my teachers are very pleased with me ” ; but now they discuss both mistakes and success with great thoughtfulness, and their “ teachers ” learn much, very humbly, as they listen and rejoice.

On the educational side, too, there is development. The Indian headmistresses of two boarding schools are each responsible for all that concerns some forty-five girls, their religious training, health and studies, and handle considerable sums of money for their schools. Each has a staff of young teachers to supervise, a task which gives her more anxiety than all the children put together ! Each must be prepared to show her school either to the Government inspector or to friendly visitors who may come without warning ; perhaps the Colonel's wife from Ahmednagar is keen on Girl Guides and motors out to see an Indian company, or the Collector and his wife

may be touring in that part, and the headmistress must rise to an occasion entirely new to her. If neither knows the other's language it is not easy, but one hears happy accounts of these visits from both sides afterwards.

What are their difficulties? They acknowledge several. The handling of money, for one thing, or rather, the keeping of accounts. In their own homes there is the minimum of money, and accounts will have been kept (for an incredible length of time!) in the memory. As members of a community which for generations past has depended on what is paid in kind by the village to its "untouchables" for scavenging, and for certain other duties performed by three or four men, it is not surprising that their talents do not include foresight in dealing with what to them appears to be unlimited cash, but in mission finance is a strictly limited allowance for a particular school. So the teaching and learning of accounts is one of the tasks which demand most patience on either side, and few are yet capable of taking full control of the money allotted to an institution. Sometimes they say: "Keeping accounts is not missionary work—why do it?" Sometimes: "I can't, and never shall, learn how." But until they do, how can we hand over? A missionary whose accounts fail to balance knows that he or she must make good the deficit, but the newly appointed Indian has never imagined such a claim; and the difference between an Indian and a foreign salary makes it hard to point it out, although in fact the recipient of the former may be better off than the missionary, if one considers what each was accustomed to. So both they and we have to struggle with this bugbear of money and accounts.

Another difficulty, as was noticed above, is the management of a subordinate staff. It will be some time before Indian women of this type learn either to give or to take orders happily from one another. At present, both friendships and personal dislikes are apt to be unbalanced and uncontrolled, and cause no small anxiety to those who have to watch the welfare of the mission as a whole.

It is unfortunately true that jealousy and rivalry lead to much unhelpful criticism of every new appointment to a responsible post, and such opposition as there is to putting Indians in charge is *Indian*, not foreign. This leads to their being afraid of one another in their new positions ; fear of more or less subtle revenge makes them condone what should be rebuked, or keep silent when a matter should be reported, so that when it does come to light it is far more serious and more difficult for authority to deal with than it need have been.

Often they surprise us ! One of the first things done by a new headmistress was to put all the smaller children into uniform, terrible little frocks cut on an English pattern, and an ugly long-waisted pattern at that ! She, and all the teachers, and the children themselves, were so pleased with these frocks that it was not easy to condemn them, though it is a cherished principle in the mission to keep the children in their usual clothes. Mercifully frocks wear out ! And after all, if opinions differ in some ways, these things are outweighed by the many advantages one can recognize as the work passes more and more into their hands. Probably they will never intend to work so hard as an Englishwoman, whatever their job may be, but who is to say they will do less good because of that ? In the villages their advantage over us is immeasurable ; they know their people, they can disregard time, they can understand what they see and hear, or “ read between the lines.” One and another has said to me : “ You would not have asked that, or done this, if you had noticed such and such a detail ” ; the detail has seldom been unnoticed, but its significance was lost on Western eyes and ears.

To write of what is being done in the way of medical work in this rural district, by trained Indian nurses in village dispensaries, would require a separate article of its own ; suffice it to say that for them, too, fresh opportunities are opening out year by year and are not being lost.

One wishes that these women could have the opportunity of being present at, say, a meeting of the All-India Women's Conference, or a similar gathering, which would show them how varied and important a work their own fellow-countrywomen are doing for their country. Unfortunately, the very limited education of those of whom I have written would not allow of their understanding a discussion in English. And yet are any of their sisters doing greater service for India than these humble ones? Slowly but surely they and others like them are bringing her to Christ ; one day she will rise up and call them blessed.

THE CHRISTIAN APPROACH TO THE JEW IN PALESTINE

By W. F. SCOTT*

FOR over a hundred years the Anglican Church has been working in Palestine, and the fruit of these labours has been seen in the lives and testimonies of many earnest and some eminent Christian men and women, won from Judaism to a living faith in our Saviour. Yet to-day it is probably true that there is no harder field of missionary enterprise than among the Jews in the Holy Land. The War—the Mandate—and, above all, the Balfour Declaration which set the seal of British patronage to Zionist dreams, have profoundly affected every department of public life, political, economic, and religious, and have created problems which compel the missionary, accustomed to approach the Jew along certain well-defined and well-tested lines, to reconsider his position and reconstruct his methods in the face of the new conditions which confront him.

When first the agents of our Church reached Jerusalem over a century ago, such Jews as they found in the land of their forefathers were few in number and of little account. Till 1844, when the Western Powers compelled the Sultan to grant toleration to his Christian and Jewish subjects, their very existence was precarious, but with the advent of religious liberty, there began that steady flow of immigration from the Ghettos of Europe, which afterwards grew into the Zionist Movement. We need

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not concern ourselves here with the story of its development, suffice it to know that at the close of the War approximately fifty-five thousand Jews were settled in Palestine, drawn chiefly from the poorer and less educated classes of Jewry, largely from Eastern Europe. Most of them belonged to the strict Orthodox type, but in spite of strong national exclusiveness and religious bigotry, not a few found in our mission schools and mission hospitals a welcome provision for their needs. It was largely by means of such institutions that the Church was enabled to bring the Gospel message to Jewish ears, and by active love and personal sympathy to break down the barrier of bitter prejudice engendered in a people who had suffered so long and so cruelly at the hands of Christian men.

Once their goodwill had been gained there was a straightforward line of approach through the common ground of the Old Testament. It must not be assumed that the task was at any time easy, nor that the conversion of a Hebrew to the Christian faith was ever a simple affair. At no time have Jewish people looked favourably on their fellows who openly acknowledged Jesus as the Messiah, and many are the tales of bitter persecution suffered by those who have taken this decisive step. Nevertheless, though socially outcast from his own people, the Hebrew Christian convert could generally fend for himself, and at one time there was the nucleus of a considerable Jewish congregation worshipping in Christ Church, the headquarters of the Church Mission to the Jews at Jerusalem.

This was under Turkish rule. The British Mandate rests on the foundation of the Balfour Declaration, and is pledged to the policy of creating a national home for the Jew in the land of his forefathers. The result has been amazing; there are now at least three hundred and seventy-five thousand Jews in Palestine. In Jerusalem nearly two-thirds of the entire population are Jews, whilst the new city of Tel Aviv, near Jaffa, with perhaps one hundred

and fifty thousand inhabitants, is wholly Jewish. At Haifa their numbers may be reckoned at sixty thousand, and the tide of immigration is still flowing.

Apart from these centres the settlements are chiefly in country districts where colonies are established to develop the land, the principal, if not the only, source of wealth the country affords. By training and temperament the Jew is little fitted for an agricultural life, and already the drift from the colonies to the cities is creating a serious problem ; nevertheless, the visitor to these settlements cannot but be struck with the spirit of determination and sacrifice which pervades them. In the course of our enquiries we found many who had deliberately left comfortable and highly-paid appointments in order to "do their bit" in building the national home. Everywhere the spirit of nationalism is strong, and every effort is made to stimulate and deepen it in the rising generation.

The immigrants are, on the whole, of a very different type from the earlier settlers. They are young men and women of good education, drawn, not only from the Ghettos of Eastern Europe, but from the progressive Western States, where the Jew has hitherto shared the common culture of the land. Amongst them there is indeed a fair proportion of the old Orthodox type to whom Judaism means everything, but the majority are thoroughly imbued with modern materialist philosophy, and have little wish to observe—still less to revive—the religious rites and ceremonies of the Mosaic Law. Perhaps the greatest danger to Zionist hopes lies in the wide divergence which exists between Jew and Jew. What bond of unity can be found to bind into one body the pale-faced, long-haired Askenazi, whose whole being is saturated with the traditions of the Talmud, and the robust modern-minded young Hebrew from Germany or France, who thinks in terms of Marxian Socialism ? The Zionist leaders are fully alive to this danger, and they seek to overcome it by fostering an intense nationalist

fervour. Conditions are favourable to such a course. The persecution of their brethren in other lands evokes a universal and natural sympathy, whilst the pride of now possessing—and still more the joy of creating—their own Fatherland, cements the bond. The spirit of ultra-nationalism is everywhere prevalent, and when Germany, Italy, and other European countries are dominated by its influence, it is scarcely surprising to find it peculiarly evident in Jewry, where it has always found a home.

Jewish nationalism in Palestine expresses itself to-day both in enthusiasm and enterprise. Each of these has a reaction upon Christian missionary work. Despite the prevalence of materialistic philosophy, the religious observances of Judaism provide an outward and visible bond of unity, the value of which is widely recognized. We visited a large synagogue in one city on a Saturday morning. It was filled almost to capacity with men—most of them young, very few of whom were personally interested in religion. Here and there could be seen a devout person following the prayers and endeavouring to join in the service, but the vast majority were either looking around them, or talking to their neighbours. Yet all were wearing the prayer shawls prescribed by orthodox piety. Though their presence in the synagogue had no devotional significance whatever, it testified their desire to be openly identified with the national life. For the same reason the Sabbath and other fasts and feasts of the Jewish calendar are duly observed, and it is easy to understand how fierce is the opposition to any missionary endeavour on the part of the Christian Church. To become a Christian is to reject one's national heritage, and never more than to-day was this an unpardonable crime in Jewish eyes.

One of the gravest problems which confronts the Church is due to this cause. So bitter is the nationalist antagonism to the Hebrew Christian convert, that he is made an outcast, not simply from the synagogue, but

from the economic life of the country. This may appear an over-statement, but in actual fact it is true. No Jewish employer will engage a Christian proselyte, and a boycott will even be proclaimed against European firms who have such a one on their staff. Not the least of the charges preferred by the Jews against our Lord is that His teaching cuts at the very heart of their nationalism—that a Gospel which is universal in its appeal is fundamentally antagonistic to their racial privileges, and to-day, when Jewry is fighting for existence in Europe and striving by every means in its power to establish itself in Palestine, it is less than ever disposed to tolerate the Christian convert or to favour the Christian missionary.

Under existing conditions, therefore, there are grave difficulties in the way of building up an indigenous Hebrew-speaking body within the Anglican Communion. It is indeed the exception to find a Hebrew Christian economically self-supporting, unless employed or maintained by some missionary society. Not a few converts baptized in the past have been compelled to seek a livelihood elsewhere, often in South America. The Jewish element in the congregation at Christ Church has shrunk to very small proportions. Not only is the enquirer faced with the certainty of losing everything if he openly becomes a Christian, but the missionary rightly hesitates to baptize one who has no other means of future support except the charity which the Church supplies. It may be urged that in Jewish work this has always been the case, nevertheless it must be acknowledged that the problem has been greatly accentuated by recent events.

What prospect has the missionary to-day of winning these immigrants now pouring into Palestine? Even if he should contrive to overcome their personal prejudice, how can he convince them that his Gospel is true? In certain cases an appeal to Old Testament prophecy as fulfilled in our Lord may still be effective, but it is unlikely to impress modern-minded men and women,

ignorant of Scripture and scornful of religion. Superficially the problem is the same as we are constantly facing in England, but actually there is a wide difference. Not only must we add a bitter hatred of all things Christian to twentieth-century scepticism, but amongst Zionists a fervent nationalism, inspired by a definite and creative idealism, eliminates that sense of futility which so often to-day opens the hearts of young people at home to the Eternal Gospel.

Yet those missionaries, who are in closest touch with the Jews, assure us that they find among their Hebrew friends a deep sense of disappointment. Even the fervour of Zionism is proving inadequate to the task of unifying the nation, either socially or religiously. There is an ominous clash between the Western Jew—perhaps a recent refugee from Germany with high professional qualifications—and his less cultured fellow citizen from the East. The situation of the former is indeed far from enviable. Whilst his standard of living is incomparably higher than that of his neighbours, his very attainments arouse their jealousy, which reaches, at times, almost to the length of boycott. Even when circumstances are favourable, there are comparatively few openings in Palestine for the professional man. The wealth of the country lies in the land and the hope of the future depends upon agricultural development. Yet it is estimated that one out of every forty of the male population is a medical practitioner, a calling particularly popular among the German Jews. Faced with a grim struggle against poverty, lonely and out of tune with his surroundings, he can feel but slight enthusiasm for Zionist dreams, and readily welcomes the friendship of people—even though they be missionaries—educated, like himself, in Western culture, and living, like himself, in Western ways.

Even more disturbing is the religious situation. Among the immigrants an increasing number repudiate every form of creed or worship, Jewish no less than Christian.

In several of the colonies an unchallenged atheism prevails. Even at Tel Aviv riots have occurred against the strict enforcement of the Sabbath: orthodox congregations have been stoned or molested, and anti-religious demonstrations have taken place. Impressive as is the spectacle of a crowded synagogue, we must realize that there are multitudes whom no patriotism, however fervent, can drag to a place of worship, or induce to participate in the national religion. To such people the moral requirements of the Mosaic Law are as obsolete as its ceremonial enactments. They reject not merely the outward forms of traditional piety, but its inward and spiritual values. We can well understand with what sorrow this is regarded by men and women whose Zionist faith is built on the foundation of the Hebrew prophets. Voices have been raised in earnest protest against the selfish and disintegrating influence of materialism—often by men of weight and learning—but so far as can be judged they have cried to deaf ears. Nevertheless, it is significant that many are deeply distressed at what they see around them, and from such people the missionary can often obtain a sympathetic hearing, which may prepare the way for greater things.

On the subject of personal need little can be said, for there is nothing unique or distinctively "Jewish" in the hunger of the human heart for God. Yet it is not surprising if men and women, faced on the one hand by the ceremonial demands of orthodox Jewry, and on the other by flagrant defiance of customary morality, should be looking for something which can cleanse and satisfy the soul. The unobtrusive work of our missionaries has allayed the prejudice and won the confidence of many such; and whilst of recent years there have been few baptisms there are many secret believers, who we trust will in due time openly confess their faith in Christ Crucified.

A further problem which confronts our Church arises from the enterprise shown by Zionists in every form

of social activity, particularly in the founding of hospitals and schools. We have visited several of these institutions, all of them equipped in the most up-to-date manner and often richly endowed. At first sight it would appear hopeless for the Mission to attempt to compete with these products of Jewish munificence ; indeed, there are not wanting prophets who declare that our day is already passing, and that within ten or fifteen years there will be no place for mission schools or mission hospitals in Palestine. Yet in spite of appearances, our institutions are well attended—the prestige of English education and English medicine stands high, and the Jews themselves recognize in our work a spirit of kindness and good order not always present in their own. Nevertheless, it would be foolish to ignore the challenge which Zionist enterprise presents. If our work is to continue effective it must be efficient, and the standard demanded by Jewish opinion is high. While it is manifest that the opportunity which these institutions provide both for personal evangelism and for widespread influence in many walks of life is undoubtedly great, the Church must use every effort to render each of them adequate for its task, in view of modern requirements.

Whatever the economic future may hold, Jerusalem will undoubtedly exercise an increasing influence upon the thought and outlook of Jewry. The newly-founded Hebrew University already numbers among its professors men of European reputation, and is at present the only institution in the land where organized teaching beyond matriculation standard is to be had. It bids fair to attain a prestige in the Near East which will ensure the intellectual supremacy of the Jewish people in Palestine, and foster and develop the vigorous cultural life springing up in Jerusalem and manifesting itself in many forms.

In this connexion it is significant to find that the principal printing presses of Jewry have recently been transferred from Vilna, in Poland, to Jerusalem, for it

is the deliberate intention of the Zionist Movement to establish Jerusalem as the spiritual centre of their race. Possibly this is the aspect of the situation which the Church should most seriously lay to heart. To conquer or even to influence the very heart of Jewry is a task which makes demands of the highest order upon the Christian Church.

Clearly the situation, though beset with difficulty, is rich with opportunity. Unless advantage is taken of this all agree that, humanly speaking, the missionary approach will become increasingly hard as Jewish power in Palestine consolidates. At present we have good grounds for encouragement and hope. So far from advising the closing of any existing work, we desire to see it developed and extended. But we cannot rest content with that. These are critical days for Jewry, not only in Europe but in the Holy Land itself, and there are many anxious Hebrew hearts which may yet be reached with the Gospel of their Messiah. Nor can we venture to foretell the consequences of faithful Christian testimony wisely delivered to-day to those who may guide or influence a nation's destiny to-morrow. Never, we believe, since the Apostles' days could such words have been truthfully written. The return of the Jew to the Land of Promise is a phenomenon unparalleled in modern times ; to many it appears to be nothing less than proven prophecy. At this crisis the Bishop in Jerusalem has turned to the Church with the words of Mordecai upon his lips : " If thou holdest thy peace at this time, then shall deliverance arise to the Jews from another place ; . . . and who knoweth whether thou art come to the Kingdom for such a time as this ? "

A TRANSKEI EXPERIMENT: Training in Self Government

By GODFREY CALLAWAY *

“THE most fascinating thing I have seen in South Africa.” The words were spoken by Sir Robert Hamilton in a speech in Umtata. It was on the occasion of a visit, in 1924, of the delegates of the Empire Parliamentary Association, representing the Parliaments of the United Kingdom, Canada, Australia and New Zealand. These delegates had made a tour of the Union of South Africa and were anxious to visit the Transkei and to see something of native life. The delegates listened to an able address by Lieut.-Colonel Muller, Secretary and Treasurer of the Transkeian Territories General Council, on the methods of administration and the working of the General Council. It was to thank him for this address that Sir Robert Hamilton was called upon to speak on behalf of the delegates. Sir Robert was at that time M.P. for Orkney and Shetland, but he had had long service in East Africa, and until recently was Chief Justice in Kenya.

What was it that Sir Robert, in the course of his speech, claimed to be “the most fascinating thing” he had seen in South Africa? Was it the glorious fortress of Table Mountain and the Bay at its feet, “a most stately thing and the fairest Cape we saw in the whole circumference of the earth”? Or was it Victoria Falls (Mosi-oa-tunya, the smoke that sounds), with the majestic thunder of the mighty fall of water and the exquisite rainbows in the perpetual spray? Or was it a creation of man? Was it Johannesburg, the wonderful city

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created within the span of a single man's life? It was none of these. It was a Government Blue Book, and Sir Robert Hamilton actually confessed that he had found it so engrossing that he had sat up till 2 a.m. in order to read it! This was certainly remarkable testimony. Most people think of a Blue Book as something that belongs to dusty archives, where dry-as-dust students make their explorations. It is commonly supposed to be exceedingly dull and prosaic. This particular Blue Book was the record of the proceedings of the Annual Session of the Transkeian Territories General Council, commonly known as T.T.G.C. It is chiefly the verbatim record of speeches made by Africans meeting in council with their magistrates to discuss matters of general interest, such as the education of their children, agricultural colleges, road making, bridges, soil erosion, cattle breeding, and hospitals.

In front of me as I write is the Blue Book for the current year (1936). It is a big volume in which some three hundred pages are devoted to the proceedings of the session and nearly one hundred pages to appendices. Finally there are reproductions of photographs showing recent achievements of the Council, such as the building of bridges and works for the reclamation of soil. I see that the very men who, only a few years ago, would have had recourse to the witch doctors for magical charms to produce fecundity to their lands, are urging scientific methods of agriculture, such as deep ploughing, soil enrichment, rotation of crops, and improved implements. "The 'Rain Doctor' is being replaced by the Demonstrator. Fertilizers are being preferred to charms." In every direction as I turn over these pages I see a mental revolution. It is no wonder that a man interested in the evolution of the African should feel that he had stumbled across a mine of wealth.

When I turn back to the Blue Book (T.T.G.C.) for 1929 I find on the opening page a picture of the new Council Chamber and offices used for the first time in that year.

At the end of the volume there are illustrations showing the interior of the central chamber. The chairman Mr. W. T. Welsh, C.M., in his opening address, reminds his hearers that twenty-six years earlier the General Council first met in the court room under the chairmanship of Sir Walter Stanford, who came on this occasion all the way from Capetown to open the new buildings. On that first occasion the magistrates were crowded round a single table and the councillors sat on benches and in the jury box ; but it was a beginning, and, like many notable enterprises, started in a small way. Then in 1907 St. James' Church was purchased and converted into an assembly hall. But now, he went on, the newly opened building " is a possession of which the Council may justly be proud. . . . Architecturally it is characterized by dignity and restraint. It is said that men are profoundly susceptible to the influence of architecture, and those who most sincerely wish the native well will trust that the same dignity and restraint will ever impress themselves upon the deliberation of the General Council within these walls."

A stranger might well be bewildered if he were to read these Blue Books in succession for the last thirty years. The progress has been so remarkable and the achievements so noteworthy. He would at once ask where the money had come from for all these undertakings, this Council Chamber, these agricultural colleges, these bridges, these roads, these grants to education and to hospitals, these salaries of Europeans and natives. The answer is that the natives themselves have paid for everything, through a tax of 10s. from every adult man. At the present moment (1936) the annual income is about £250,000.

Now we come to the question of supreme interest. How did all this come into being? Who is the wise man through whose vision such a scheme originated? Some one must have had eyes to see that the Africans were capable of taking their part in a great scheme of political

and economic development together with Europeans. To the great majority of Europeans in South Africa the native "must be kept in his place," and his place was in unskilled labour. That alone was an enormous sphere and one that was more than sufficient. There were gold mines, diamond mines, farms, domestic service, harbour works, road making. Yes, it might be good that they should be segregated to some extent in their home life. Let them have Reserves where they could build their huts and leave their wives and children while they themselves, the men, found useful employment. But there was no vision of development, no vision of a future, of a contribution of the African to humanity.

Who was it who was keen-sighted enough to see in the African great potentialities? There was One Who once said to a young fisherman, "Thou art Simon; thou shalt be called Cephas." That was vision. Whereas people generally saw a plucky, enterprising young fisherman who might some day have quite a flourishing trade, there was One Who saw deeper. His vision led to action, and action led to fulfilment of vision. Who was it who saw that a people cannot be permanently kept as serfs? Who was it who recognized gifts that could be used in many different ways? Who was it who ventured to believe that Africans must have a share in government and in economic and cultural progress? Colonel Muller, of whom we have spoken, in his address to the delegates from the Parliamentary Association, boldly gives all the credit to Cecil Rhodes. "These Councils are associated for ever with the name of Cecil Rhodes," and he goes on to speak of the Glen Grey Act passed through Parliament by Rhodes. But, without any desire to depreciate the impetus that Rhodes gave to native progress, the origins of the scheme go back behind him. On the very day that the Council Chamber was formally opened Sir Walter Stanford (*Ndabeni* as the natives called him) was in a reminiscent mood and spoke of those to whom the venture owed most. No one could have spoken with

greater authority. Not only did he have an intimate knowledge of the people and wide administrative experience, but he was also chairman of the very first session of the Council. "Perhaps it is merely because I am an old man re-visiting the scenes of his youth, perhaps it is because the past has still so much to teach us, that I am impelled to recall some of the men and events which have led to the progress and prosperity of the Territories." Sir Walter then went on to single out for special credit Mr. J. C. Warner, once a Wesleyan missionary. So great was his influence amongst the Tembus, that by the persuasion of Sir George Cathcart he gave up his ministerial work in order to become a Government official. Another great leader of the past, his honoured predecessor in the Chief Magistracy, the Honourable Charles Brownlee, had been known to the natives as *Napakade* ("never"), because he threw the whole of his unrivalled influence against the terrible delusion of the Gaikas and others, engineered by the witch-doctors, that if they killed their cattle the heroes of the past would return, the white people would be swept into the sea, and the cattle would rise again. "Never, Never," cried Charles Brownlee. "The pits will be re-filled with corn." "Never, Never," said he. So it was that his name *Napakade* came to him. To Charles Brownlee, more than to most men, was due the linking up of European and African in this common enterprise of the General Council. Sir Walter Stanford then went on to pay a great tribute to Major Sir Henry Elliot, "a man of outstanding ability and strong personality." He also singled out Capt. Blyth, who, long before the establishment of this Council, had made a venture on similar lines in Fingoland. He did not forget to mention also his own brother Arthur and also Walter Carmichael, "a highly talented man and a careful student of procedure."

All these men had vision. They refused to accept the common attitude towards the African. They recognized the *ubuntu*, the real worth of his humanity. Such men

have done more than anything else to win the loyalty and friendship of the African.

Professor Edgar Brookes, in his valuable "History of Native Policy in South Africa," entirely supports Sir Walter Stanford. "The man," he writes, "to whom above all others credit is due for the inception of the Transkeian system is Charles Brownlee. . . . His report for the year 1875 is a magnificent document. The high note of moral obligation and idealism, combined with sturdy common sense and expert knowledge of the Bantu, strike the right key-note for native policy in South Africa. We know beyond all doubt that the line of Transkeian native policy did not grow up accidentally, but was deliberately and designedly laid down from the beginning by Brownlee himself."

"The policy was well described as being from the beginning a unique progressive policy adapting itself to the various stages of advancing civilization." Its framers realized that to treat all the natives as being on one dead level of barbarism would be the height of folly. "It is most wise and proper," wrote Captain Blyth, the first, and perhaps the best, Chief Magistrate of the Transkei, "to hedge these people on either side with strict laws and regulations, but the road forward should never be blocked, and there should be no bar placed to their advancement."*

Professor Brookes goes on to say that "the Ministers at far-off Capetown had the good sense to leave men who knew something about their subject a free hand in policy," and he adds a word of caution that while "it may be convenient for panegyrists and other garblers of history" to credit Cecil Rhodes with the authorship, "sober and accurate history must step in with regret and destroy this legend."

But it is very important to notice that Professor Brookes carries the origin of this wise and generous policy towards the natives farther back still, to Sir George Grey. "There

* *Native Policy*, p. 108.

may have been wiser South African statesmen than Sir George Grey, but none with a more active philanthropy. He assumed duty (as Governor) on the 5th of December, 1854. Less than three weeks later he was writing to his namesake at the Colonial Office as follows :

“ The plan I propose to pursue . . . is to attempt to gain an influence over all the tribes included between the present north-eastern boundary of this Colony and Natal by employing them upon public works, which will tend to open up the country ; by establishing institutions for the education of their children and the relief of their sick ; by introducing among them institutions of a civil character suited to their present condition ; and by these and other means to attempt gradually to win them to civilization and Christianity, and thus to change by degrees our at present unconquered and apparently irreclaimable foes into friends who may have common interests with ourselves.” In these words was the seed of the policy that ultimately issued in the General Council.

It is delightful to find as early as 1856 that some advance had already been made towards Sir George Grey’s plan for the “ relief of their (African) sick.” A native named Mahlati Zikali had been cured by an operation at King William’s Town Hospital for blindness, after sixteen years, and he wrote the following letter of thanks to Queen Victoria : “ I am very grateful to you, dearest Queen Victoria, because you have sent for me a good doctor, a clever man. I was sixteen years blind, Mother and Queen, now I see perfectly. I see everything. I can see the stars, and the moon, and the sun. I used to be led before, but now, Mother, O Queen, I am able to walk myself. Let God bless you as long as you live on this earth. Let God bless Mother. Thou must not be tired to bear our infirmities, O Queen Victoria.”

That is the sort of response that could only be won by the humane and loving attitude of Christian people. Surely it is worth more than all the rigid obedience enforced by military force. What South Africa most

needs is the heart of her people, not merely the labour of their hands. These administrators whose names are revered in these parts created friends rather than subjects. While following, in the main, the principles laid down by Sir George Grey, the Transkeian system pursued a path of differentiation rather than that of absolute identity in dealing with the Africans.

In tracing the origins of the enlightened and generous policy of the Council System, we have seen that it owes much to certain outstanding administrators. I now want to urge that those administrators themselves owe a large debt to missionaries, in particular to the pioneer missionaries of the early nineteenth century. I doubt if this debt has ever been fully recognized and acknowledged. If it had not been for the vision of some of those missionaries, I do not believe that we should have seen the enlightened policy that led to the General Council of the Transkei.

Sir Walter Stanford, in his speech at the opening of the Council Chamber, did make some reference to the missionaries. After speaking of the co-operation of Europeans and natives, he goes on to speak of three contributory influences on the part of the Europeans : " The Government and its officers in their administrative duties, the missionaries in their devoted labours for the uplift of the native people, and commerce mainly in the hands of men respected by all for their fair dealing and their real help to the natives in times of hardship and distress." I think it is worth while to elaborate a little the share of the missionaries.

It is certainly remarkable that Sir George Grey should have so clear a vision of his responsibilities towards the natives when he had only been two weeks in the country. But it must be remembered that there was in Capetown a bishop, a missionary, Robert Gray, who was deeply concerned about the natives and who had made a heroic journey throughout the whole country in order to gain personal knowledge at first hand. It would be only

natural that Sir George Grey, on his arrival in Capetown, should turn to one who had already gained so much experience of the needs of the natives. There is an interesting note in a letter from the bishop to John Mowbray that gives us a glimpse of the new Governor and of the relationship between them : " I am delighted with Sir George Grey. I have seldom been more taken with a man. He seems so thoroughly good, and quiet, and thoughtful. We were, a fortnight ago, expecting war to break out daily ; the rumours just now are not so rife as they were, but I fear it must come. I have great faith, however, in Sir George Grey. . . . If he can win the native chiefs' confidence (and no man is, I think, more calculated to do so), and let them see that we really desire to do them good, we shall have the best security against future wars. . . . It is a matter of no light importance for the Church at this time to co-operate with him."

We may well believe that Bishop Gray had a share in influencing the native policy of Sir George Grey. But there are countless other ways in which missionaries prepared the way for the great partnership of Europeans and Africans in the General Council. Their influence is seen both in the European administrators and in the natives who elect the councillors. Many of the outstanding administrators were actually sons or grandsons of missionaries, and grew up amongst the people in an atmosphere of sympathetic understanding. Charles Brownlee himself was the son of that brave and devoted pioneer missionary, John Brownlee. What a wonderful scene that is which Charles Brownlee gives us in his " Reminiscences," where war broke out and his father's little cottage, built on the site of the present Government buildings at King William's Town, was surrounded by a horde of wild warriors thirsting for blood. Even while they were forcing an entry into the house, John Brownlee quietly put out bibles on the table for their usual family prayers. Unhurried, the brave man carried on the

devotions, dwelling on the words "All things work together for good to them that love God." The warriors burst in, but they too seem to have come under the spell of such a courage, and no life was taken. It was in such a home that Charles Brownlee learnt, not only the things that matter most, but also to get inside the African mind.

But it was not only Charles Brownlee who owed much of his influence to his missionary parents. There is hardly one of these leading administrators of whom we have spoken who did not have a close relationship to, if not direct descent from, a missionary.

It is impossible to say exactly what the particular contribution is that was made by missionaries to the Transkeian system, but I believe that much of the friendliness, the kindness of relationship—things that do so much for harmony—may be put to their credit.

Missionaries working in the Transkei owe a great debt to Administrators of the Government for their high ideals, their devotion to duty, their genuine sympathy with the people and their readiness to forward missionary interests. On the other hand, I would plead, administrators owe, perhaps, an even greater debt to the early missionaries of days gone by whose names we hold in reverence. To them they largely owe their vision. It is surely remarkable that, in the Report of a Committee of the Colonial Office in 1930, the first qualification in the administrator is said to be *vision*.

THE CHRISTIAN STANDARD AMONG PRIMITIVE PEOPLES

By E. H. WHITLEY*

THE writer of this article recalls how on many occasions, after the day's "deputation" work was done, and he and his host had sat by the fireside for a final chat before going to bed, something of this kind was said: "Now tell me, do you find your converts really make good Christians? Are they satisfactory?" The implication being that there was a darker side to things out in the mission field, which naturally could not be enlarged upon in sermons or addresses, but might be divulged in friendly conversation. Sometimes a returned officer was quoted, who had found Christian servants most unsatisfactory, and heartily damned all mission work as futile, if not mischievous, in consequence. The questioner would frankly admit the failures in his own parish, after more than a thousand years of Christianity: the neglect of worship, the revolt from old-established moral standards, and so on; but somehow it was expected that a new church in the mission field ought to be conspicuous for holy conversation and godliness, "without spot and blameless." Let me give my general line of reply in a somewhat expanded form, for I think this kind of expectation is still fairly general.

Of necessity the reply is chiefly relevant to India.

The servant question is not very important, though it still comes up with astonishing frequency. I can recall a chance meeting with an army officer in the train, who

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told me quite spontaneously that the best servant he ever had in India was a Christian. I have personally known scores of such servants ; some very bad ones, but the majority I should say fairly deserved to be styled good. The vast majority of Christians are not domestic servants, but are found in all kinds of employ, from magisterial offices and clerkships to day labourers. The largest number are tillers of the soil and quite independent of the missionary organization for their living.

When a young missionary first goes out to some Eastern clime to work amongst primitive peoples, he does expect to find a much higher standard of living than he had known at home, because he regards all the new Christian community as " converts." He rejoices to see churches full of seemingly devout worshippers and large numbers of communicants. Then, as he lives amongst them, and knows more of their lives, their trials and temptations, he is shocked to find how many are only nominal Christians, and how many are immoral or dishonest. When he gets over the shock of this discovery, as a reasonable missionary will do, he will note that all Christians are not technically " converts." The first to enter the Church are generally such, but others come in as friends or relatives of the real converts. Later on Christianity spreads, as it did from the first, in consequence of its light-giving power, contrasted with the surrounding darkness. Many are drawn to seek baptism and enter the Christian flock because they feel the darkness and hopelessness of their ancestral religious cult, and are drawn by the comparatively cheerful and joyous outlook on life evidenced by Christian neighbours. There are therefore all grades of spiritual apprehension and conviction in the " native " Churches, all grades of power to resist evil and the strong forces which may make for a relapse in times of temptation, or disaster, or persecution. In quiet moments the missionary reading his New Testament will read it in the light of his work as a missionary. He finds comfort in knowing that the greatest missionaries of all

time had to face terrible disappointments in their newly-founded Churches. St. Paul deploras leading men in the Cretan Church who "profess to know God, but their mind and conscience are defiled, being abominable and disobedient and unto every good work reprobate."—(Tit. 1. 16). In Asia he warns his vicar apostolic about "silly women laden with sins, led away by divers lusts." He is saddened by the profane babblings of Hymenæus and Philetus. He is shocked by scandals in Corinth, both in moral and spiritual affairs. The Cretans still shew themselves to be liars and gluttons, and Titus is directed to "reprove them sharply that they may be sound in the faith." Tares soon showed among the wheat. Some messages to apostolically founded Churches in the Apocalypse show early deterioration going on. "Thou didst leave thy first love." "Thou hast a name that thou livest and art dead."

To come back now to the present time, I should naturally speak of what I have observed during the course of more than forty years amongst an agricultural community in Chota Nagpur. They number many thousands. Amongst these there have been found backsliders, evil-doers, even murderers and other criminals, as indeed may be found in England to-day. Making due allowance for a lower grade of general intelligence and inferior education, they will in the mass compare very favourably with average Christians in this country. But I have known many who have attained a really high grade of devotion and sanctity in their own simple way.

We may lament that they have produced as yet no men of outstanding genius, no eloquent preachers, nor great evangelists. But there have been quite a fair proportion of men who have in their own plain and simple way been keen on spreading the gospel amongst their village neighbours. Some of the keenest have been least well equipped in the way of brains or education. One such man, in his pagan state, felt possessed by an

evil spirit. He distinguished himself by tearing down and carrying off part of the lightning-conductor from Ranchi Cathedral Church. However, seeking escape from the evil he dimly apprehended in his own mind, he sought refuge in Christianity. That man to the end of his life was constantly trying to bring others into the Church, with considerable success.

In other parts of India, Christian leaders of no small capacity have emerged and done splendid work in the spheres of education, evangelism and pastoral care. But we are now considering results amongst a simple and primitive people. Can the tree be justified by its fruits in this case?

I recall an old catechist, almost child-like in his simplicity, but instant, in season and out of season, for forty years, working from sheer love of his Lord. He would see nothing incongruous, but simply a duty gladly performed, in coming to pray at the bedside of a sick European priest. Culture and learning did not daunt him. The dignity of utter sincerity and naturalness made him the equal of any man.

By chance one day I came to visit the house of a poor old Christian peasant, named Boas; a man barely literate, cultivating a couple of acres. As I was talking with him, a man and his wife and child arrived carrying a bundle of bedding and a small stock of rice to eat. The child was ill. They had come to spend a few days with Boas, and get the benefit of his prayers for the sick child. It seemed that Boas, though not a minister or church-worker, had a considerable reputation as a man of prayer. People would come and stay with him, as paying guests, to get the benefit of his prayers. Here was no quack or charlatan, but a simple saint, a believer in prayer. A Church which numbers humble men of heart like Boas amongst its members cannot be deemed a failure.

I knew of another man, one of many amongst our aboriginal Christians who practise the art of healing according to their old tribal traditions. This man

believed thoroughly in the therapeutic power of prayer. When a woman, disappointed of offspring, came to him, he would spread a white cloth on the floor of his hut, having a red cross in the centre. The woman knelt on this symbol of the Faith whilst the healer prayed. Some of these healers have a great reputation for success, and pray at considerable length. Here let me witness to a very wide-spread belief in the value and power of prayer. The ordinary rustic Christian will be seriously disappointed if a visiting priest or catechist passes on without offering prayer.

Neighbourly kindness is the rule. In times of illness they are ready to take infinite trouble in watching by the sick. I have seen many face death bravely in times of cholera and influenza epidemics, or dying of tuberculosis or cancer. Quite recently an iron-ore mine has been re-opened in a jungly district of Chota Nagpur, and a large number of aboriginal Christians find employment there. The archdeacon, who lives near by, assures us that the general manager has expressed a decided preference for Christian employees. This can only mean that their religion makes them, on the whole, better worth employing from a business point of view than their pagan fellow-countrymen.

We do find in this new branch of our Church that there is considerable slackness about spreading the faith. Verbal witness, among the laity, is the exception rather than the rule. They too easily tolerate relations remaining in paganism.

Looking back nevertheless over the years that are past since these few thousands of the Indian peasantry have been gathered into the Church, apart from those of outstanding merit as workers and those conspicuous for godly living, taking a broad view of the whole community, one can clearly recognize the working of the Holy Spirit to bring them out of darkness into light. One can see the process quietly going on which is transforming these new believers into true children of their Heavenly Father.

True, some among them have loved darkness rather than the light, some have gone far astray or never even grasped the faith which they were taught. But there is enough of real faith, genuine growth, desire to worship and love God, to assure us that our labour has not been in vain. God is blessing the work which He sent us out from the West to do, in spite of our own shortcomings, both in faith and devotion ; in spite of the frequent failure of Western Christians to bear themselves as light-bearers amongst the peoples of the Orient. To question further why the general standard in such new Churches is not higher drives one rather to introspection and self-examination. Are we not “unprofitable servants” ?

THE MISSIONARY WEEK-END CAMPAIGNS

By H. A. JONES*

THE scheme for educating the main body of church-goers in missionary principles by means of "Week-end Campaigns" has now been in existence long enough to make possible a considered judgment on its effectiveness. That judgment will have to take into account criticisms of the kind made by the Rev. M. L. Couchman in the last issue of *THE EAST AND WEST REVIEW*, and also the statement from at least one important missionary society that the financial returns from parishes which have had campaigns have decreased rather than increased. It will also have to take into account the fact, disclosed, for example, by Mr. Couchman himself, that in some places the scheme has been tried "with modifications." No scheme can be applied without some alteration to the very varied conditions which exist in English parishes, but where failures occur it is important to discover whether they are due to the "modifications" or to the scheme itself. It is possible that some of the criticisms ought to be addressed to the Diocesan Missionary Councils or to the incumbents rather than to the Central Missionary Council.

Memories tend to be as short in ecclesiastical as in political life, and it is well to remind ourselves that at the time when the Executive Committee of the Coventry Diocesan Missionary Council thought out the "week-end" scheme, it was not as an alternative to another scheme but as an alternative to doing nothing! By that time the programme of full M.13 Schools had come to an end,

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and very few country parishes had been touched at all. The week-end campaigns were designed in the first place to take the essential message of the M.13 Schools to such parishes, and, secondly, to take that message to the *congregations* (as distinct from picked leaders) of the town parishes. The way in which the new scheme has been adopted with enthusiasm in many dioceses proves that it has met a real need. That is not the same as saying that the scheme is perfect (or nearly perfect), but it has to be borne in mind when weighing detailed criticisms.

An important point which ought to be considered in *each* parish is the best day on which to begin the campaign. Because Saturday evening proved to be the best starting-point for the villages of Warwickshire, it does not follow that it is equally good for a Northampton suburb or a South London slum area. In fact, growing experience has shown that in the towns the best time to begin is Sunday morning, the campaign continuing on Sunday, Monday and Tuesday evenings. This is particularly true if the M.44 course on "The Church We Belong To" is used, as the first lecture of that course is vital to all which follows. Only local knowledge (and some imagination) can solve this problem in each case, and this is one of the many points which ought to be discussed and settled by the Parochial Church Council some time before the actual campaign itself. There is cause to believe that the omission of any such preliminary discussion has been the real reason for comparative failure in many parishes.

Mr. Couchman touches another important point when he mentions "the drive and fire of the diocesan authority." Everyone knows that the campaigns in the Coventry diocese owed much to the fact that the Bishop was able to make them the central event in diocesan life for three years, and to the further fact that both the Bishop and the then Archdeacon of Warwick were full of enthusiasm for the scheme. But other diocesan bishops and archdeacons are keen, even where (as in most cases) the

campaigns cannot be the only diocesan event in the year, and it is true to say that one of the main advantages of the diocesan leadership in Coventry was that it resulted in *careful planning*. This is surely possible to a large extent in most dioceses. The less keen incumbents and parishes are just as likely to be stirred by a successful campaign in a neighbouring parish arranged according to a diocesan plan, as by one which is an individual effort of the neighbouring incumbent. More so, in fact, since a diocesan plan suggests diocesan help and advice !

The other point in Mr. Couchman's letter which should be considered is probably the most important of all. It is his suggestion that special "campaigners" should not be used, but that the parochial clergy should take their own campaigns, or alternatively that the clergy of a district or a deanery should interchange for the purpose. This is an ideal which some of us have been urging for a long time, but it is an ideal which seems difficult to realize. A discussion of all the reasons for this would lead us very deeply into the condition of parochial life at the moment, but two are worth mentioning. The first is the obvious one that the coming of a special messenger does impress the ordinary member of the congregation with the idea that the occasion is an important one. This may turn the occasion into a "stunt," but need not do so. The second is the necessity for some kind of training if the message of the campaign is to be effective. The conducting of a successful campaign involves much more than the giving of four addresses from notes which have been provided. Those of us who have had much to do with missionary schools and campaigns know how many questions of detail have to be discussed. Would the parochial clergy be any more willing to be "trained" to take their own campaigns than they are to have a campaign taken by a special messenger ?

One serious criticism remains to be faced. It is the statement that in certain places the contributions to the missionary societies have decreased in the year of the

campaign. We need careful statistics (always difficult things to interpret) before we can discuss this with advantage, but one cause which is likely is that a campaign (*without* collections for missions) has taken the place of a visit from a deputation (*with* collections). This is not an argument against the campaign, but a revelation of the weakness of human nature !

This defence of the week-end campaigns, prepared for on the lines suggested by the Missionary Council and adequately carried out, does not imply that all is well with missionary education at the home base. All is not well. The results of the last twelve years have been disappointing in some respects. We have taught the Church something of the real basis and motive of the missionary enterprise, we have made the Church missionary-conscious, if not missionary-minded, and we have prevented the financial depression in the nation from causing a financial disaster to the Church overseas. But we have not done more. Why not? Is it not because the educational schemes sponsored by the Missionary Council are bound to deal with the big general questions? We need continuation courses which shall bring the actual life of the mission field vividly and concretely to the conscience and imagination of our people. Englishmen are always interested in persons rather than in principles. Taking the week-end rather than the Sunday as the basis, could not the missionary societies put into courses which should do this as much thought and creative imagination as have gone to the production of the Missionary Council schemes? They alone can do it, for they alone have the material which is needed. Such courses, used alongside the Council courses, would build effectively on the foundations laid down in the past years, and at the same time rescue the Society Education Departments from spending their time largely in the task of "following up" the work of the present schools and campaigns.

THE EPIPHANY IN THE EPISTLES

By MAX WARREN*

"It pleased God to reveal His Son in me, that I might preach Him among the heathen."—*Galatians* i. 15, 16.

THE writings of St. Paul and the other Epistles so clearly bear the stamp of urgency, they were so obviously set down to meet some immediate purpose and answer some particular need, that it is a truism to assert that we can find in them no systematic theology.

But what we are given, especially by St. Paul, is a most vivid portrayal of the writers' minds. We can see how their minds worked and what were the supreme convictions that gripped their imaginations and so dominated their wills.

In the case of St. Paul, it would seem that the key to all his thought is a lifetime of meditation on the meaning of the Incarnation. Why, then, it may be asked, do we find in his writings practically no reference to our Lord in the days of His flesh? The explanation will not be found in saying that St. Paul's "Christ Mysticism" made the historical details irrelevant. The answer will be found only when we begin to see that in the most literal sense for St. Paul, the incarnate life of Christ did not end at the Ascension. For him rather the Incarnation, as God's new way of revelation which had completely replaced the old revelation through prophecy, was an ever present reality. The understanding of this new revelation was the supreme activity and enjoyment of the Christian. St. Paul's whole teaching seems to endorse the opening of the letter to the Hebrews.

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“God Who . . . spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.” But, where the writer of the Hebrews is concerned to stress the Heavenly Priesthood of our Lord, St. Paul rather works on the literal fulfilment of the words recorded at the end of St. Matthew’s Gospel : “Lo, I am with you alway.” For St. Paul the wonder of the Incarnation is that the Jesus of Nazareth and the Christ of experience are one ; and the resurrection is the guarantee of this continuity.

Christianity, in the thought of St. Paul, is Christ, and Christian devotion is but building on St. Paul’s own deep conviction, when it bids us remember that the whole of Christ’s incarnate life is to be reproduced in the life experience of the Christian. This is the real “extension of the Incarnation.” St. Paul sees the Church as the Body of Christ, and each individual who gives Christ a body, as the sacrament of God’s presence. “Ye are the temple of God” (1 Cor. iii. 16). “The temple of God is holy, which temple ye are” (1 Cor. iii. 17). This is an echo of our Lord’s words, Who also spoke of the temple of His Body. We find, indeed—as we should expect—continuous echoes throughout the Epistles which take us back to the Gospels, for through the Epistles there speaks the same living Lord now speaking through the Church. St. John, in his First Epistle (v. 4), provides just such an echo when he says : “Whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith.” What is this but the identification of the disciple with the Lord Who says : “Be of good cheer, I have overcome the world.”

It would be easy to develop this theme and follow St. Paul’s thought as he continually tries to show the Christians to whom he is writing how their Christian discipleship must mean for them the living out of Christ’s life.

He writes to these Galatians (iv. 19) : “My little

children, of whom I travail in birth again until Christ be formed in you." This is a bold development of the same metaphor used by our Lord : " Except a man be born again he cannot see the Kingdom of God." Just as there was an incalculable element in the Incarnation of our Lord, so this is to reappear in each of His followers as by grace they become what by nature they cannot be. There is a virgin birth for every Christian soul.

But, indeed, we should not isolate St. Paul from the rest of the New Testament writings. The fundamental experience to which all alike bear witness is what St. Paul means by being " in Christ " or conversely " Christ in us." The writer to the Hebrews shows another aspect of the incarnate life when he writes of the Christ Whose own experience of victory over temptation is to be worked out in each disciple. " For in that He Himself hath suffered being tempted, He is able to succour them that are tempted (Heb. ii. 18). So St. Paul (in 1 Cor. x. 13) : " God . . . will not suffer you to be tempted above that ye are able." Of course not, for " It is no weak Christ we have to do with, but a Christ of power " (2 Cor. xiii. 4, *Moffatt*).

The Christian, like his Master, will be tempted of the devil, and, like his Master and by his Master's strength, will be victorious.

The Epistles may again be taken as illustrating our Lord's warning in St. John xv. 20 : " The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." The identification of disciple and Master through suffering is a profound reality for St. Paul as for St. Peter.

The Cross which Jesus bade His disciples carry becomes for St. Paul the very earnest of genuine discipleship, and he can cry : " I am crucified with Christ." And that not merely as an infliction from without. For St. Paul the redemptive meaning of the Cross is something in which the disciple is allowed a share. " I, Paul, . . . rejoice in my sufferings for you, and fill up that which is

behind of the afflictions of Christ" (Col. i. 24). And for him "the excellency of the knowledge of Christ Jesus my Lord" consists in the fact that he knows "the fellowship of His sufferings, being made conformable unto his death" (Phil. iii. 10). All this must be read into the prayer that Christ might be formed in his Galatian friends.

And above all, of course there is that which makes the rest possible, the fact that the Christian shares the risen life. "That I may know Him, and the power of His resurrection" is Paul's great longing for which he is gladly prepared to share the Cross and death. "If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God." The Christian can share the ascended life of Christ because in him the Christ is incarnate.

It is this close union of the Christian with His Lord which is the real missionary motive for the individual and the Church. The Christian is not a missionary just because he has good news to proclaim. He is a missionary because Christ in him continues His redemptive task of winning the world back into fellowship with God.

It is this fact which, perhaps, makes the present brief study appropriate for the issue of this magazine in a month which includes the Feast of the Epiphany and that of the Conversion of St. Paul.

For in the life of the Christian there has surely to be an Epiphany also. This is what St. Paul is indicating when (in Gal. i. 15, 16) he is describing his conversion and its significance in his own life. Here, in these verses, we have the story of the birth of Jesus Christ in the heart of Saul of Tarsus and we, as Magi, assist at this other Epiphany which for St. Paul had so obvious a missionary significance: "It pleased God Who separated me from my mother's womb and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen."

He carries the story further in his letter to the Colossians, where the thought of the Epiphany still colours his language. He is now in prison and suffering. Boldly, because of the truth of the Incarnation as he has experienced it, he identifies himself with Christ "Who loved the Church and gave Himself for it." . . . "I, Paul, . . . now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church ; whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfil the word of God, even the mystery which hath been hid from ages and from generations, but is now made manifest to the saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory " (Col. 1. 24-27).

Here, if we will, we can find the missionary dynamic in the life of Paul and for ourselves, and so each of us can say : "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ " (Eph. iii. 8).

A MISSIONARY IN AMERICA—1759-1784

By MARY C. MOORMAN *

THE LIFE AND LETTERS OF CHARLES INGLIS. By J. WOLFE
LYDEKKER. S.P.C.K. 12s. 6d.

THE Archives of S.P.G., which supplied the material for this fascinating biography, promise to be a rich field for historians. The Librarian, Mr. Lydekker, who is the author of the present volume, deserves the gratitude not only of those interested in the history of missions, but of all who love to hear the story of past times in the authentic words of those who then lived, and worked and suffered. Charles Inglis, S.P.G. missionary in America from 1759 to 1784, first in Dover, Delaware, and later assistant priest of Holy Trinity Church, New York, tells the story of his ministry, and of the American Revolution as it affected him and his work, in a series of letters to the Secretaries of the "Venerable Society" in London, which are here published *verbatim*, with exactly the right amount of explanatory introduction and comment. The book is of unique value as a contribution to our knowledge of the Anglican Church in America during a very difficult and stormy period, and bears witness on almost every page to the devoted labours of S.P.G., and to the high character of the men she sent out to represent and build up the Church beyond the Atlantic. It was entirely owing to the Society that a living branch of the Anglican Church remained active in the American colonies under what seem to us almost impossible conditions, for the

* Mrs. Moorman is a daughter of Dr. George Trevelyan, Regius Professor of History at Cambridge University.

British Government during the eighteenth century repeatedly refused to consent to the requests of the Society and of several English Bishops for the appointment of a Bishop in America. The prejudice of American dissenters against episcopacy, and of politicians against the High Churchmen of S.P.G., were the main stumbling-blocks, although the Society made it clear that no temporal power was required for American Bishops, and that American dissenters—who formed, of course, the majority of the population in the Colonies—would not be asked to contribute towards their support. No Bishop was appointed until after the Colonies had become the United States, with the result that the S.P.G. missionary clergy (who were the majority of the Anglican clergy in America) had no co-ordinating authority, and Americans who desired to take orders had to face the dangers of an Atlantic voyage in order to receive ordination. It is reckoned that not less than one-fourth of the total of American ordinands perished at sea !

The feeling of the American clergy on this subject was often strongly expressed. “Why,” wrote Inglis in 1766, “are we denied the common privileges of all other Subjects ?” (A Roman Catholic Bishop had lately arrived in Quebec without any opposition from Government). He and his fellow clergy, moreover, felt very strongly that the Government, by refusing to send Bishops, was playing into the hands of the “disaffected” elements of the population. “Even good policy dictates this measure, were the interests of Religion and our Church left out of the question.” How far the presence of Bishops could have prevented or delayed the Revolution is a speculation ; but certain it is that the Anglican element was the only consistently loyalist group in the Colonies when the storm broke.

Charles Inglis, the hero of this volume, came of Irish stock, like another great lover of America, George Berkeley, whose abortive efforts to provide a Theological College

in Bermuda for American missionaries had ended in failure about the time of Inglis's birth (1734). In 1758 Inglis was appointed by the Society to be its missionary at Dover, a village on the Delaware River, in Kent County, Pennsylvania.† Missionaries in those days went to their destinations for life, the conditions of travel putting all thoughts of periodical home-comings out of the question. It was twenty-six years before Inglis saw England again. In Delaware he spent five strenuous years serving a parish which is vividly described in his letters to the Society at home. He had three churches under his charge in a parish thirty miles long and about ten miles wide ; by the time he left there were two others in building. It was thickly populated with English settlers, "hundreds of whom have never been baptized nor heard one sermon, and hold no religious communion with any Denomination of Christians. . . . Quakerism has inflicted many ; a lukewarmness and indifference about Religion prevails almost universally." His industry and enthusiasm, however, bore good fruit : communicants increased at all churches ; "the people are constantly asking for the Society's small tracts" ; the church at Dover, which he found in a ruinous condition, was repaired and "ornamented with a Bell, Pulpit, Cloth, etc." When, after five years amongst forests and marshes, recurrent malaria had impaired his health, he was invited by the Vestry of Holy Trinity, New York, to come as Assistant Priest to the old Rector, Dr. Auchmuty. He accepted, but his Delaware parishioners showed the utmost unwillingness to part with him, and threatened to strike work on the new churches they were building if he left them ! At length, however, he did effect the change, only to learn shortly after his arrival in New York that the two young priests who had been appointed to succeed him in the Delaware Mission had perished in a shipwreck on the voyage out from England !

† The State of Delaware was formed in 1776 ; until then it formed part of Pennsylvania.

Life in New York was physically less exhausting, and mentally more stimulating than in the malarial swamps of Delaware. "Paper wars" with the dissenting clergy on the subject of episcopacy took up a great deal of time. Inglis, however, always maintained that the more reasonable dissenters had no objection to the presence of Bishops in America, provided they did not have to contribute to their support. Inglis also took an active interest at this time in the question of evangelizing the Red Indian tribes, and wrote many letters to the Society begging for missionaries to be sent to them.

But soon even these weighty matters of Bishops and evangelizing the Mohawks were forgotten in a far more terrible controversy. Inglis and his friends and opponents were standing on the brink of the great cataclysm of the War of Independence. The three hundred or so Anglican clergy in America were loyalists to a man, and endured with dignity and restraint the rising tide of disaffection and rebellion until it overwhelmed them, forcing them to close their churches or go into exile across the Canadian border. They had no sympathy with the rebels, who they believed were incited to rebellion by their religious leaders, the Presbyterian and Independent clergy. "The present Rebellion," wrote Inglis, "is certainly one of the most causeless, unprovoked and unnatural that ever disgraced any country—a Rebellion marked with peculiarly aggravated circumstances of guilt and ingratitude." The Anglican clergy stuck manfully to their posts as long as they could, "in their sermons confining themselves to the doctrines of the Gospel without touching on politics," although even this mild behaviour led in many cases to their being "rabbled" by mobs, kidnapped and imprisoned, and their houses plundered. It must, however, be recognized that even at the height of the Rebellion no clergy were actually murdered. When the Declaration of Independence was made, they all with one accord closed their churches rather than read the Services without praying for the

King. At the beginning of the War Washington occupied New York for a short period, but during the greater part of the time it was occupied by Lord Howe and the King's troops. Inglis was appointed Chaplain to the Forces, and remained in New York until the final victory of the rebels, attending to his parochial duties and proudly claiming that in spite of the upheaval his flock "are more firmly attached to the Church of England than ever, and even the sober and more rational among Dissenters—for they are not all equally violent and frantic—look with reverence and esteem on the part which Church people here have acted."

The recognition by Great Britain of the Independence of the United States of America seemed at first to be the death-blow of the Anglican Church in that country, for the home Church no longer had any jurisdiction there, and as there were no American Bishops the supply of clergy would soon come to an end. But thanks to the courage and forethought of Inglis and his brother clergy this disaster was avoided. Samuel Seabury, S.P.G. missionary in New Jersey, at the request of the other loyalist clergy, sailed for England as soon as the war ended with the avowed intention of seeking consecration as Bishop, and returning to the land of his adoption to carry on the work of the Church. He sensibly maintained that "by recognising the Independency of America, the King gives up his claim to my allegiance; I am therefore at full liberty to transfer it to that State where Providence has placed me." As the law then stood, however, the difficulties of consecrating a Bishop without administering the Oaths of Allegiance were too great, and Seabury was finally consecrated by the Scottish Bishops, spiritual descendants of the Non-Jurors. Inglis determined to devote the rest of his life to the welfare of the many thousands of American loyalists who had fled to Canada, and was accordingly consecrated Bishop of Nova Scotia by the Archbishop of Canterbury on August 12th, 1787. A few months previously the

difficulty about consecrating American Bishops had been solved by the passing of a short Act of Parliament, and two Pennsylvanian clergy received consecration at the hands of the two English Primates. Thus the Anglican Church in America received its episcopate at last, and its continuance was assured.

The present volume does not deal in detail with Inglis's episcopate in Canada which lasted until his death in 1812, but it is greatly to be hoped that further extracts from so rich a source may soon be forthcoming. Such men as Inglis and his friends may not rank among the Church's greatest saints, but they must certainly be reckoned among the most devoted, the most loyal and the most conscientious of her sons. They were true missionaries in that they identified themselves from the start with the land "where Providence placed them"; even the disaster of the Revolution could not destroy their love for America or overcome their determination to serve her.

REVIEWS

I AM BLACK. By J. GRENFELL WILLIAMS and HENRY JOHN MAY.
Cassell & Co. 240 pp. 7s. 6d.

The authors who pat each other on the back in the Sunday newspapers have worn out the epithets that can be applied to books. Every week we read of books that are stupendous, strong, delicate, thrilling, outstanding; so that of this book I felt tempted at first to use words such as Shibala the Zulu might have chosen to describe it: "This is a good book." But I find it difficult to keep out the word "marvellous," for it is a marvellous picture of a "raw" Zulu coming into contact with the life of Johannesburg. It is excellently written in restrained English, and gives, I believe, a real image of the Zulu mind. Here you have the struggle which is going on in South Africa between two peoples at a different level of civilization, living in a climate which suits the white man as it suits the native; where the white man can settle permanently, keep his wife by his side, and educate his children. Here is the Bantu who before the white man came knew no money, found his wealth in cattle, farmed his land in his own slovenly way—there was so much of it, it did not matter—and held his land of the tribe, on a communal basis. It would be foolish to pretend this life was idyllic. Tribal wars were constant. Tchaka the great Zulu chief is said to have been responsible for the death of two million Bantus. Mosilikatse, who broke away from Tchaka in his journey through the Transvaal, left neither man nor beast to betray his path. Moreover, theirs was and is a religion of fear, of evil spirits and of the witch doctor. While reading this book it is well to remember that the white man has brought peace, Christianity, and some measure of education to the Bantu; but on the other side there is undoubted repression, due partly to fear on the white man's side that his own level of civilization will be dragged down as the Bantu's rises, partly to misunderstanding on both sides owing to the different levels of civilization. This difficulty is illustrated in the book. Shibala asks his friend Dimbu: "Why is it that the white men have made hours and minutes and times of the day for themselves? They say, 'At such an hour we shall rise, at such an hour shall eat, at such an hour we shall work.' For us black men the sun has risen, we must rise: the sun has gone to sleep, we must sleep: we are hungry, let us eat: we are tired, let us sleep." Dimbu's explanation is worth noting: "I think all

men must be subject. . . . We became subject to the white man, and the white man is subject to the clock. It is his master."

In this book Shibala, happy in his own land, is driven by drought and hunger, and by the need to find the money for his Lobola, to work in Johannesburg. The writer of this notice can testify to the wonderful accuracy of the description of his life there in the mines, in the yards, under a bad Baas and a good one, in the law courts and before the magistrate. This simple-minded, lovable man meets with some kindness but with far more injustice, and we rejoice when he gets back to his people, to his wife and to his fat little son. But the sting of the book remains, as it ought to remain till wrongs are righted. All who want to understand the native problem in South Africa and to get an insight into the Bantu mind should read this admirable and moving book.

ARTHUR SOUTHAMPTON.

MARK NAPIER TROLLOPE, BISHOP IN COREA, 1911-1930.

By CONSTANCE TROLLOPE. xii + 188 pp. S.P.C.K. 6s.

Is it fanciful to see in Mark Trollope, Bishop in Corea, the engineering and architectural gifts of his family applied in the life of a missionary Church? For he was essentially a builder of the Church. He came to Corea at the start of Bishop Corfe's brave venture, and shared in the slow, disheartening early years. During Bishop Turner's days, when a sudden growth came, partly from political motives, he was working in England. Returning in 1911 as third Bishop, he came with well-drawn plans for six areas and three English priests in each, but the Great War, if nothing else, prevented their fulfilment. So he turned to building, solid and strong, the foundations of the Church to be. Synod and canons, liturgy, the training of sub-deacons, deacons and priests, the promotion of Religious orders—upon such matters he steadily directed his strong purpose and abundant energies. He looked far ahead; some day there must be one Church in Corea, and towards that the Anglican Communion must have its special contribution to make.

It is a bishopric spent upon such tasks that Miss Trollope describes in this life, piecing her picture together very skilfully, for the most part out of the Bishop's own letters and writings. Of the man himself, apart from his love of walking, and of old Corean books, not much is revealed: nor do we see much of the land or people of Corea. But that is probably as the Bishop would have wished: the man was given up wholly to his work; and his memorial is in the glorious Cathedral of St. Mary and St. Nicolas at Seoul, where his body lies, and in the foundations of that living Church which to-day is growing rapidly under his successor.

H. P. THOMPSON.

AFRICAN BELIEFS AND CHRISTIAN FAITH. By EDWIN W. SMITH. United Society for Christian Literature. 1936. 4s. 6d. 192 pp.

The sub-title states the purpose of this book : "An Introduction to Theology for African Students, Evangelists and Pastors." Within this purpose it treats only of the Doctrine of God. Such an enterprise demands a double qualification : knowledge of Africans and appreciation of the essential Christian Message. Mr. Smith, distinguished both as missionary and as anthropologist, is admirably qualified in both directions.

In taking the Christian Message to Africans, two fundamental questions have to be faced : What value have their existing beliefs, and how much for purposes of presentation comes within the missionary message, the New Testament only or the Old as well ? Mr. Smith is definite on both points : African beliefs must be where we begin, for the indispensable starting-point is the African's own experience ; and the Old Testament in its entirety is needed, with the proviso that the approach be the historical one.

The book thus falls into three parts. The first offers a survey of belief in God among the Africans. The statement is, in the nature of the case, a composite one, yet the author has drawn so admirably upon his material that this is no mere mosaic, but as valuable a general statement as we remember having seen. The use of vernacular terms gives the authentic African flavour, while proverb, folk-tale and incident make vivid in true African style the beliefs set forth.

Part II is devoted to the Old Testament belief in God among the Jews. Here such material is selected as will be most valuable for African readers, while African analogies are used to make real the experience of the Hebrews, such as the practice of making offerings to gods of earlier inhabitants of a territory, or the comparison of Jew and Canaanite with Hima and Bantu in Uganda. The answer to the question whether the Old Testament should be given to Africans is really bound up with the method of teaching it. Mr. Smith here shows how effectively it may be done, assuming (as he does) the historical approach to the Bible.

In Part III, "The Revelation of God in Jesus Christ," the answer to the groping in African belief and the completion of the revelation given only in part to the Jewish people is shown to be given in Jesus Christ our Lord. Here again all is done for African ears ; thus the wounded traveller and the Good Samaritan belong to different "clans." Africans and Jews have both been learners in God's school. In Jesus Christ His Son God has shown clearly what He is like.

The book is written in basic English to facilitate translation into African vernaculars, by arrangement with the publishers. It is to be hoped that liberal advantage will be taken of this invitation.

Mr. Smith has once again placed in his debt Christian workers in Africa by this exposition so thoroughly competent and marked with such deep respect for African spiritual experience. It points out the way by which African Christians may be helped to grow in the knowledge of our Lord and Saviour Jesus Christ.

C. P. GROVES.

PORTUGUESE EAST AFRICA: A Study of Its Religious Needs.

By EDUARDO MOREIRA. (World Dominion Survey Series).
World Dominion Press. 104 pp. 3s. 6d.

In a Foreword to this book the Survey Editor states that this is the twenty-fourth volume in the present series of surveys of the various mission fields of the world. In the earlier volumes the work in eighty-eight countries and colonies has been passed in review.

The Rev. Eduardo Moreira is to be congratulated on his clear and concise presentation of the facts concerning the spiritual needs of Portuguese East Africa, and the romantic story of missionary enterprise in this Colony. He writes with a remarkable breadth of vision and with true Christian charity. The gist of the book may, perhaps, be given in the author's own words: "The challenge of the general situation is clear when it is remembered that practically three million people have no opportunity of hearing the good news of Salvation."

Each of the three political Provinces has its own special problems. Senhor Moreira considers that there is a certain amount of overlapping in the southern Province. In fact this is negligible. The account given of the pioneer work of Bishop Smythe is a little confused, as it does not include all the facts. The Bishop came to minister to the needs of the English people in Lourenço Marques as well as to those of the Africans. The problem of the middle Province seems to be caused by the regulations of the Chartered Company of Mozambique; and that of the Northern one by the claims of its vast unoccupied areas.

The author makes some shrewd remarks on "Ethiopianism," which arises from psychological causes which need further study.

The knotty point of the respective use of the vernacular and Portuguese is dealt with fairly, with loyalty to the Government, although most missionaries would not agree with all the author's ideas on this subject.

E. DORA EARTHY,

REFLECTIONS OF A PIONEER. By DR. W. R. S. MILLER.
Church Missionary Society. 227 pp. 5s.

This is a great book of missionary experience in Africa, by one whose gifts of friendship and of languages make him exceptionally able to write. It is a wise book. Great experience lies behind the judgments expressed with courage and moderation. The book is not only well written and interesting to the ordinary reader, but it will be of great value to the administrator or to the missionary. Dr. Miller has seen many of his comrades die or return through illness. He has suffered countless disappointments, and worked in and through ill-health. But the book is the work of an optimist, of one who has seen things as they are and still is confident. His experience is summed up in a great patience: "But patient waiting was never meant to become a fatalistic acceptance of the fact of wrong, but a dynamic faith in the one and only power which can overcome individual and national sin, the power of the living and vitalizing Spirit of Jesus. When missionary and government officials, understanding and having real fellowship with each other's motives and aims, work together on these lines, prepared to suffer rather than coerce, to give and share rather than force, to offer friendship and co-operation and understanding rather than aloofness and criticism, then I feel will come about such a wonderful regeneration that we may expect the miracle of the Old Testament prophecy to be fulfilled: 'A nation shall be born in a day.'" It is a worthwhile book.

A. G. FRASER.

EDUCATION FOR SERVICE IN THE CHRISTIAN CHURCH IN CHINA: the Report of a Survey Commission, 1935. Published by the National Committee for Christian Education in China. 157 pp. 1 dollar.

There are three emphases in this illuminating survey. Stress is first of all laid on the necessity for improvement in the quality of Chinese ministerial personnel and training. The need for a much larger share of lay initiative in the Chinese Church is strongly pressed, with the corollary that such an aim implies special preparation and training of laymen as well as of paid ministers. These two major results it is believed would be better achieved by an increase of that co-operative training in which Chinese churches and missions have, perhaps through their environment, proved themselves so outstandingly successful. There is evidently hope in the minds of the Commissioners that the huge Weddell bequest to which the Nanking Union Theological Seminary has fallen heir might help in the achievement of these aims. Here the note of caution is rightly sounded. It would

be a calamity indeed if a bequest of this kind (amounting to millions of dollars) should have a determining effect in a matter that so nearly touches the life of the Church.

This Commission, so much more realistic and nearer the facts than many that have preceded it, cannot escape a certain limitation. Standards of ministerial education, on the academic side, are set up which, while perhaps desirable, have not yet been generally attained in England by some of the sending Churches, even after hundreds of years of history. On one point the Report is most refreshing. It insists on the place of the Church itself in the training of both laity and ministers. This is very enheartening as being the judgment of a very mixed and somewhat academic and international group. Ministers, Anglican, Congregational, Presbyterian or Methodist, are not made: they are grown. The same is true of the lay forces at work in the Churches of the West. You cannot make a Methodist local preacher except by growing him in a certain environment. There is no short cut to the realization of our dreams; yet the ideals and stresses of this Report make good reading, and there are many whose work lies in England or America who would be stimulated by reading this excellent and realistic study.

HAROLD B. RATTENBURY.

FRANK LENWOOD, by ROGER WILSON. S.C.M. 3s. 6d. 224 pp.

Frank Lenwood was one of the most remarkable men that either Oxford or the Student Christian Movement has ever produced. An old Rugbeian, he went up to Corpus, took two firsts and several University prizes, was President of the Union (where he spoke on such unpopular themes as teetotalism and anti-gambling), joined the Congregationalist ministry and became a tutor at Mansfield College. He was one of the leaders of the Student Christian Movement, weaned it from the narrow type of evangelicalism and so persuaded the Catholic type of Anglican to throw his weight into an "interdenominational society." With William Temple he quickened its social sympathies, and the "social gospel" became part of its message. Withal he was a missionary and served the London Missionary Society in India, coming home later to be its Foreign Secretary. His theological views were inclining more and more towards the "left," and he resigned from this office and entered upon a very remarkable pastorate in an East End derelict church, which he and his people revived, not only by spiritual labours, but physically with the labours of their own hands. Everything Lenwood did was *vital* and carried out with abounding gusto and thoroughness, whether he was having a "freshers' squash" in his house at Oxford, or teaching in India, or chairing an S.C.M. conference, or visiting the sick and afflicted of the common people. He was youthful in his appearance and his

outlook, and he was killed in 1934 in his sixtieth year while climbing with some young people on the Aiguille Verte at Argentières. Such a man deserves a good biography, and he has been fortunate to obtain one. It is short, critical, readable, exciting and cheap, and it gives a balanced picture of a gifted and masterful, yet humble and lovable, spirit. There is reproduced among the illustrations a delightful water-colour done by Lenwood himself a day or two before he was killed.

A. VICTOR MURRAY.

*WILLIAM GRANT BROUGHTON, BISHOP OF AUSTRALIA :
With some account of the earliest Australian Clergy. By F. T.
WHITINGTON, LL.B. Angus & Robertson, Ltd. 300 pp. 7s. 6d.*

This book gives a very comprehensive survey in three hundred pages, not only of the life and work of the first Bishop of Australia, but also of the early history of the Church of England in that large Continent. The background of such a valuable historical survey necessarily includes many of the problems of those pioneer days. It is quite evident that the Bishop set out from the very first to lay the foundations of the Church in Australia along the lines of the Established Church as he knew it in England. This did not find favour either with Government or Free Churchmen, nor indeed with a certain percentage of the members of his own Church. The Roman Catholic Church adopted an aggressive and unfriendly attitude. These were his most difficult problems, and not what one would think—the conquering of large tracts of country and the care of the scattered heterogeneous population he shepherded so well. As a history the book is of great value ; it is well written and represents many years of careful study and research. We are reminded that Australia was once an Archdeaconry under the jurisdiction of the saintly Reginald Heber, Bishop of Calcutta.

The writer emphasizes three things in connection with the founding of the Church in Australia :—

1. The financial assistance given by S.P.G. and S.P.C.K.
2. That the launching of the Colonial Bishoprics Fund may quite fairly be said to be partly the outcome of the Bishop's persistent appeal for the sub-division of his enormous diocese.
3. That his need for priests led to the founding of St. Augustine's College, Canterbury, in 1848, to train men for the Dominions and the mission field.

H. E. HYDE.

TEN AFRICANS. Edited by MARGERY PERHAM. Faber & Faber.
15s. net. 356 pp.

Africans have been much dependent upon Europeans who have spoken for them and described their life to the West. They now begin to speak for themselves. This book consists of such direct contributions by Africans. Of the ten autobiographies given, six were recorded and translated by European friends, and four were written by the Africans concerned. Two of the narratives come from the West Coast (both from Nigeria), the others being from Bantu Africa (two from the Union, four from Central Africa, and two from East). Two are by African women. Several record experiences as scholar and teacher in institutions of the C.M.S. and the U.M.C.A.

These life stories are crowded with interest. There are personal reminiscences of historic events from the first coming of white men up to the Great War and after, details of African custom as this works out in the life of the individual, and shrewd judgments on the changes due to the white man's invasion and his methods of government. Here is more material for that profit and loss account of the white man's coming which E. W. Smith attempted to draw up in *The Golden Stool*. Judgment is passed upon us, as when Ndansi Kumalo (who played the part of Lobengula in the film *Rhodes of Africa*) writes after visiting the Imperial War Museum: "With your weapons you shoot from far, far away and do not know whom you are killing: that is unmanly. . . . If the white people must make such weapons, let them fight among themselves! It is not a fair way of fighting. No, it is not manly."

C. P. GROVES.

ALMSGIVING. By LOWTHER CLARKE. S.P.C.K. 139 pp. 2s. cloth, 1s. paper.

The man in the pew, with the freewill-offering envelope so ready to hand, does not, we imagine, give too much thought to the principles of his giving, though no doubt at times, galvanized it may be by such a searching reminder of his duty as the Church Assembly *Christian Stewardship*, he is constrained to add up his weekly expenditure on such things as newspapers, tobacco, and picture-going, and contrast it with his contribution to the work of his Church. It is wholesome, therefore, for him to relate his private practice with general principles and to use such an opportunity as Dr. Lowther Clarke here provides, by tracing the history of almsgiving from the simplicity of the earliest times to the complex systems of the present day. This book is full of interesting information, and is very thought-provoking.

CHRISTIANITY AND THE MALAYS. By LAURENCE E. BROWNE,
D.D. S.P.C.K. 78 pp. 1s.

This small book has an unusual interest. It presents the claims of the Malay people, with whom our countrymen have been in political and commercial relationships very specially in the last sixty years, in whose country missionary work has been carried on and indigenous Churches developed among Chinese and Indians by the S.P.G., the Presbyterian Church of England, the American Methodist Episcopal Church and others, besides the Roman Church (both French and Portuguese); but who have themselves been almost entirely left out of the reckoning of the Christian Church. The Malay people are Muslims, and Dr. Browne does a service in explaining the special influences, Arab and much older, which have moulded the type of Malay Islam, in different parts of the great area where the branches of the Malay race are distributed.

He argues well from the striking success of missions, especially those of the Dutch Reformed Church, in Java, Celebes, Amboina and Borneo, for the likelihood that in the Malay Peninsula similar results should be expected. He realizes that there may be a considerable period required for survey and study, and exploring the best ways and places to make a beginning. The reviewer is left with the conviction that this is *par excellence* an enterprise which demands the co-operation of missionaries of more than one Church, and would lose greatly if envisaged as a denominational undertaking. It is to be hoped that this book will have the effect of calling into counsel together men from the churches and missions mentioned above to plan a forward move such as Dr. Browne so well advocates.

R. D. WHITEHORN.

A TREASURE OF DARKNESS. By MABEL SHAW. Longmans,
Green & Co. 160 pp. 5s.

Those who loved *God's Candlelights* will look forward with pleasurable anticipation to Miss Shaw's new book. Nor will they be disappointed, for here we have another gem set in the darkness of Africa. It is the story of Mary, a baby whose mother died at birth, and who is brought to the House of Life. The reader is taken through the first seven years of her life, and as each stage unfolds one is struck by the radiant delicate beauty of mind and soul. Truly there is much treasure in Africa, but the book shows that it is only great love and patience which will bring that treasure forth. The book contains a number of very charming photographs.

MURIEL QUICK.

THE TRAVELS OF MACARIUS. (Extracts from the Diary of the Travels of Macarius, Patriarch of Antioch . . . in the years of . . . 1652-1660). Selected and arranged by Lady Laura Ridding. London : Oxford University Press. 125 pp. Price 6s.

This book will be invaluable to a student of Church History, and indeed to any who are interested in travel. It represents a careful selection from William Palmer's well-known work *The Patriarch and the Tsar*, and deals with the travels of the Patriarch of Antioch who visited Russia in the seventeenth century. In addition to the vivid and impressive descriptions of Russia of that period, of Russian life and piety, we are presented with two very interesting portraits—of the Tsar Alexis and the Patriarch Nikon. We find ourselves in the midst of “a controversy between an Emperor and a Primate, a cause like that of S. John Chrysostom or S. Thomas of Canterbury, the Church against the World,” which proved of such vital importance to the course of Russian Church history and ultimately resulted in the State getting almost full control of the Church : a state of affairs which went on up to the Russian Revolution of 1917.

Whatever we may think of the main figures depicted in this book or of their virtues and vices, we cannot fail to be impressed by the wholeness of their personalities, by their will-power and relentless pursuit of a cause which they regarded as just. They are certainly people and not pygmies or “complexes” ! Although the book deals with a period of almost three hundred years ago, in a sense the issue is a very modern one, for it is that of Church and State and of the secularization of life in general. The last words of the Patriarch Nikon after his condemnation, addressed to the Tsar, are perhaps more than ominous in the present state of the world : “My blood, and the blood of all those who have sinned, be upon thy head.”

XENIA BRAIKEVITCH.

GREAT THINGS GOD HAS DONE. Stories from Modern India. By D. H. SOUTHGATE. The Livingstone Press. 118 pp. 1s.

The detailed ordering of every-day life in South India by the customs and sanctions and ritual of the social and religious system of Hinduism, and the bewildering impact of Western ideas upon minds encrusted in tradition, are illustrated in these five short stories of *A Hindu Woman*, *Changing India*, *A Murder Case*, *An Untouchable*, and *An Incurable*. But this is not merely a vivid and sometimes repelling picture of Hindu life. In each story there is shown the effect of the Gospel message on the hearts and minds of individuals, and the practical changes brought about in their lives by the acceptance of baptism. Thus the author achieves her purpose of convincing us at home that in the mission field “the gold really is there.”

EAST AND WEST: CO-OPERATION OR CONFLICT? Edited by BASIL MATHEWS. 206 pp. Student Christian Movement Press. 3s. 6d.

As is to be expected of any book written or edited by Basil Mathews, that under review proves to be of interest and worth, providing valuable material for students of the intricate problems of international relations.

Very pronounced in China and other Oriental lands this past decade has been the recovery of a respect for the cultural tradition of the East on the part of young leaders who have studied in Europe and America and know our best and our worst. They realize, what this book seeks to point out, that neither East nor West has any monopoly on the achievements of the human mind and spirit. If only we are wise enough to co-operate, each may come to share the combined riches of both.

There is no space for detailed comment on the several chapters of the book, each the work of an expert. Suffice it to say that Dr. Latourette and Miss Woodsmall, in their respective chapters on "The Christian Mission in Asia" and "The New Life of Eastern Women," indicate some of the ways in which Christian Missions in the Orient serve to promote co-operation and lessen the spirit of conflict between East and West, for missions in the Orient reveal Europe and America in the act of *giving* not *getting*, as desiring "not to be ministered unto but to minister." For the promotion of world security, therefore, missions are far more effective than munitions, friendships than battleships.

EDMUND L. SOUDER.

LEVUKA DAYS. By C. W. WHONSBON-ASTON. S.P.C.K. 95 pp. 1s.

In anticipation of a question, "Where is Levuka?" the author describes it as "one of the tragedies of the Southern Seas," a romantic old-world town falling into decay. A hundred years ago it was the capital of the Fiji group of islands, but its trade had gradually declined and its neighbour Suva has now become the centre of the European contact with Fiji. The writer of this little book was Vicar of Levuka from 1931 to 1934, and has given some vivid and enthralling pictures of his life and work in this and in others of those islands set in the blue tropic seas of Polynesia. The book has an introduction by the Bishop of Polynesia: it has also a dozen very attractive illustrations.

ETHEL AMBROSE : PIONEER MEDICAL MISSIONARY. Compiled by MRS. W. H. HINTON. Marshall, Morgan & Scott, Ltd. 253 pp. 3s. 6d.

The book is written as a memorial, and is a collection of articles and letters rather than a consecutive biography ; they pay tribute to a gifted life completely absorbed in the growth of the Kingdom of God in the Indian villages round Poona. A member of the Baptist Church, Dr. Ethel Ambrose was brought up in Australia, where her grandfather had settled as a boy, and, having realized what her life-work was to be, she set to work to save the money for her training. The rest of the book is a record of incidents and reflections in her busy life as a medical missionary at Pandhapur, and during her furlough travels and last days. The record is of a truly great life which had delight in little things and was lived very near to God. The extracts from her own diary reveal her innate love of nature, gardens, trees and human beings. Seventeen thousand persons and more came to the hospital in 1933. It is a book that those who knew Dr. Ambrose will be glad to possess.

ZOE WALFORD

THE WAY OF THE WITNESSES. By Edward Shillito. Edinburgh House Press. 158 pp. 2s.

With a deft hand the author guides the reader through the pathways of the New Testament and shows that they are trodden everywhere by witnesses to the power of the Resurrection, and that this witness is the secret of the missionary character of the Church. By a skilful use of modern illustration he lights up the old paths and brings encouragement and warning from the disciples of the first century to those of the present day.

GUINEA GOLD. By CECIL NORTHCOTT. Livingstone Press. 100 pp. and map. 1s.

Books dealing with Papua have a special attraction of their own. This is a record of work done under the direction of the London Missionary Society from the days of the "first boat" in 1871, and of W. G. Lawes, the first white missionary to settle in Papua, in 1874, to the present time. No one could read it without being thrilled by its stories of the dauntless courage of men like Chalmers, who died a martyr's death in 1901, and of the earlier pioneers in this primitive land. It is humiliating to us that the writer in recounting the difficulties which confront the young Church in Papua, after alluding to one of the chief problems as sorcery, points next to gambling.

THE UNTOUCHABLES' QUEST. By GODFREY PHILLIPS. E.H.P.
1s.

This little book is the best account we have seen of the movement away from Hinduism which is taking place in many parts of India among the outcastes and which is beginning to spread in some parts to the higher castes. The author vividly describes the condition of the Untouchables and leaves us in no doubt either as to what Christ is doing for them or as to what is needed if the present opportunity is not to be lost. The book is an encouraging witness to the power of Christ to redeem the lowest of men and constitutes a challenge to the Church in England.

T. G. STUART SMITH.

ADVENTUROUS DAYS. A Book of Stories. Highway Press.
154 pp. 2s. 6d.

Wherever children still enjoy being read to, these stories are sure of a welcome. *Experto crede.* They are real, vivid and various. The pictures are numerous and good, and many of them can be painted. It is a wonderful half-crown's worth, and a book which can be sent as a present to nephews and nieces without any fear of loss to our reputation as uncles and aunts.

FROM THE MAGAZINES

THE INTERNATIONAL REVIEW OF MISSIONS (January, 1937). The number of articles in this magazine is lessened in this issue by the inclusion of the valuable annual survey of the work of the Church in the whole field of missions in 1936. Among the articles is one by Dr. Hans Kosmala, discussing the pros and cons of the proposals for a separate Hebrew-Christian Church: proposals which do not commend themselves to him for reasons which he sets forth. Mr. Edward Cadbury writes on the work of the Selly Oak Colleges, a subject of especial interest at this time in view of the founding there of a Chair of Missions.

THE BULLETIN DES MISSIONS (September, 1936) contains an appeal for an increase of doctors, nurses, and health-workers for the missionary cause and discusses the need of the training of native medical workers. There is also a sympathetic article on Protestant missions in Japan, which ends with a critical appreciation of the work of Kagawa.

THE MOSLEM WORLD (October, 1936). Under the title, *The Crisis in Islam*, Dr. Van der Meulen, a Dutch diplomatist, discusses Kemal Pasha, Ibn Saud, and the historical criticism of the Q'uran. There is an interesting note by a Coptic priest on why Copts become Moslems.

WORLD DOMINION contains a useful article on Burmese Buddhism in relation to the Christian Faith.

We welcome a new quarterly, THE REVIEW OF RELIGION, which comes from the Columbia University Press. The first number (November, 1936) contains a discussion of the debt of Islam to Christianity by a former Prussian Minister of Education, Dr. Becker, and a paper by Dr. Nicol Macnicol on the religious values of contemporary Indian nationalism.

THE NEUE ALLGEMEINE MISSIONSZEITSCHRIFT (November, 1936) contains the first of a series of articles on St. Paul as missionary. It deals with the Roman world of St. Paul's day, from the point of view of religions, philosophic systems, and Judaism. There are also articles on religious conditions in South Africa, on a new missionary paper in China, and on conferences in Germany. There is a long and interesting note on Church life in China.

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